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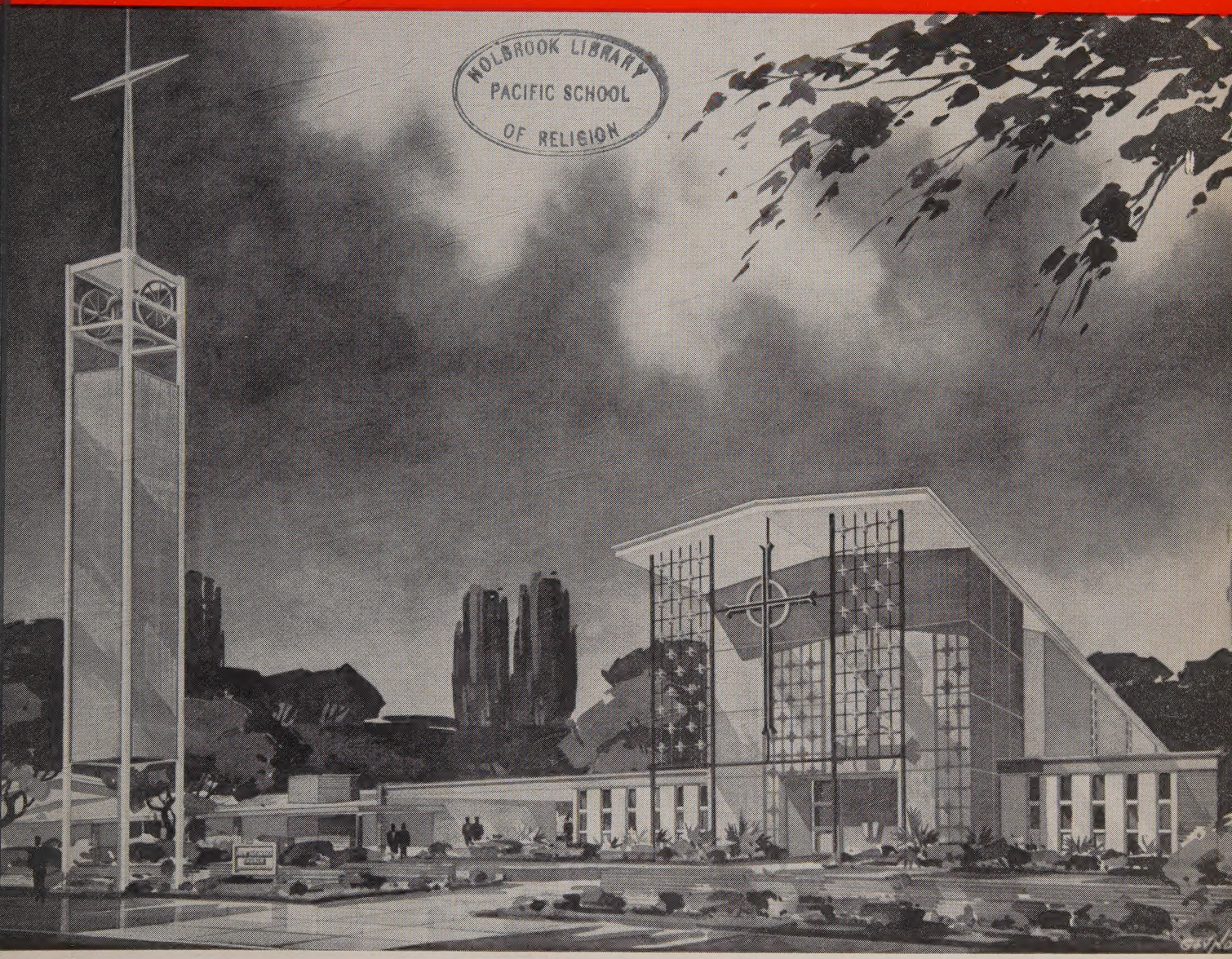

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PACIFIC SCHOOL
OF RELIGION

March 1958

Volume XXXIV Number 6

Frank H. Ballard

Robert J. McCracken

William Ernest Hocking

David A. MacLennan

THE BREWER-TITCHENER CORPORATION, FURNITURE AND EQUIPMENT DIVISION, Cortland, New York

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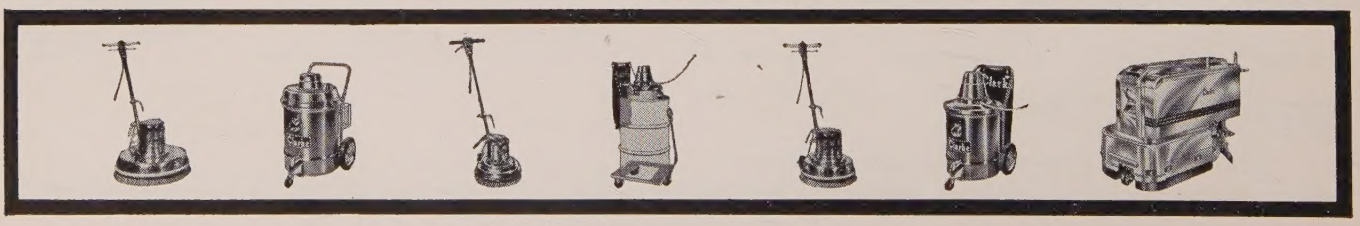

Circle No. 3 on card insert

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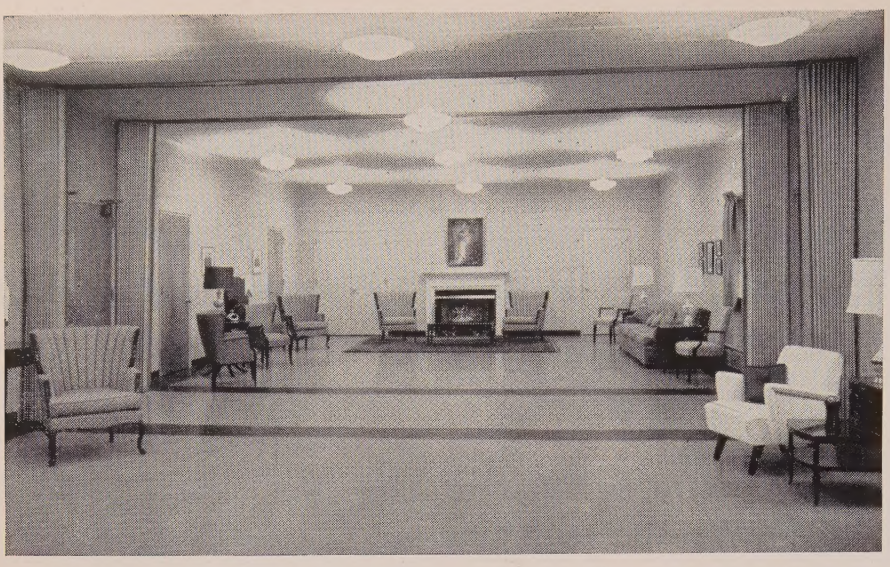
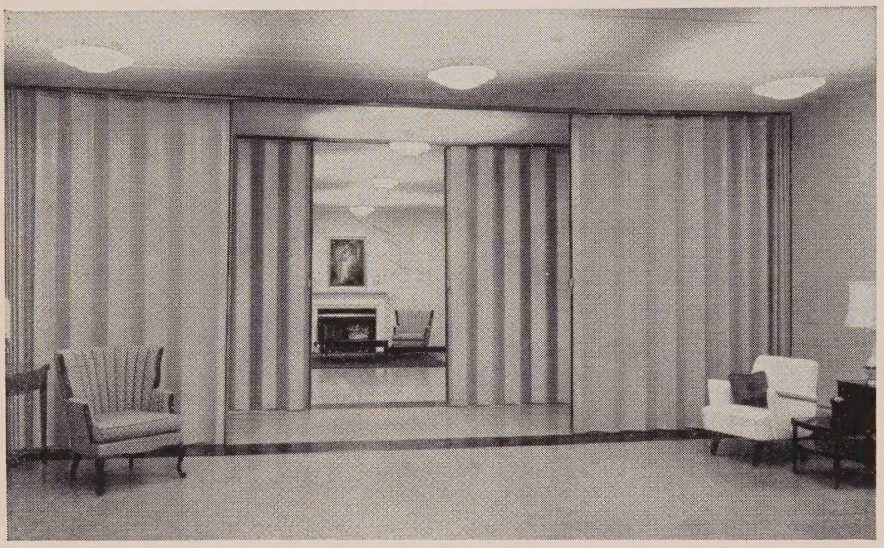


A Bemiswall installation in the handsome new Westwood-Cheviot Church of Christ, in Cincinnati. Note how Bemiswall's minimum stacking space provides maximum floor space.



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Circle No. 4 on card insert

They Say; What Say They? Let Them Say

House or Courthouse

Dear Sir:

Just a few words relative to the article by William H. Leach in the January issue, "Building Today the Churches of Tomorrow", which I enjoyed. But this minor criticism. The basilica type churches do not follow the pattern of the Roman house but rather of the Roman courthouse (which served other public functions also) which always stood in the community forum. The ruins of the pagan basilica in Pompeii, for example, show the relationship very clearly. It may be that still earlier and less pretentious Christian churches followed the house pattern. For example, St. Clement of Rome, not far from the old forum, is so constructed, although the fact that the modern visitor enters from a side door obscures it. Personally, I found it the most interesting church in Rome, though St. Paul's Outside the Walls is surely the most beautiful.

I was interested in the Mormon retort to my review. (See "They say . . .", January 1958) Like Roman Catholics and "Scientists" they evidently keep a close watch for any derogatory comment, which again raises the question why the defenders of heresy are frequently more zealous than are the advocates of truth. I am comforted in that my "ignorance" is equated with that of the author—who has his Ph.D. from the University of Chicago for his study of Mormon origins.

John Schmidt
Indianola Lutheran Church
Columbus, Ohio

Immersion

Dear Sir:

I appreciate . . . "Priming the Preacher's Pump" very much. In December on page 33 you refer to a motto at the masthead of *The Christian World.* The motto is certainly a familiar one. The Restoration Movement, initiated by Thomas and Alexander Campbell in 1809 and resulting in the present-day Church of Christ (Christian) used the same thought as one of their slogans. They expressed it: "In essentials, unity; in opinions, liberty; in all things, charity." Deviations from the original concept through emphasis on worshiping without mechanical instruments of music, the seeming desire to develop another denominational organization (Disciples of Christ), and other such matters of opinion have over-shadowed this original emphasis. That perhaps explains why you had to read it in a British paper.

In a sincere effort to understand others, I would like to know why baptism was not included along with Philippians 2:11

as an essential upon which all can certainly agree? Every Christian group recognizes the need for baptism and all but one the need for water baptism. Virtually all scholarship recognizes that immersion was the original practice. Since this is admitted to be essential, why not unity in this also? Your mention of it there would have made the right kind of suggestion.

Ralph E. Sims
Montgomery Road Church of Christ
Cincinnati, Ohio

Complete File

Dear Sir:

I have a complete file of copies of *Church Management*. . . . I will be glad to give them to any person paying postage.

Walter Kennedy
Templeton, Pennsylvania

Slip Showing

Dear Sir:

I always read David A. MacLennan with great pleasure and profit. On page 53 of the January issue he gives credit to Matthew Arnold for the sublime lines, "Were the whole realm of nature mine, That were a present far too small; Love so amazing, so divine, Demands my life, my soul, my all." Did he slip, or am I slipping? I have always credited Isaac Watts with these immortal words.

R. Houston Smith
First Baptist Church
Pineville, Louisiana

Prints of the Lord's Supper

Dear Sir:

I have been making a collection of prints of the Lord's Supper by various artists. So far I have collected seventy-six different representations. I should appreciate correspondence from your readers on the following:

1) Thus far, I have not obtained a Lord's Supper painting by an oriental artist, particularly Japanese.

2) The oldest painting that I have discovered is from about 1000 A. D., found in a monastery in Cappadocia, Asia Minor. Are there any older than this?

Information on the above will be gratefully received.

Harold M. Mallett
201 East Sherman
Hutchinson, Kansas

* * *

The *Universalist Leader* once said: "Brethren, the world will think no better of the church and the ministry than we do. We have no right to expect from others respect we ourselves do not show. They will not go to the church we ourselves make small. They will not take the cause of religion any more seriously than we do."

* * *

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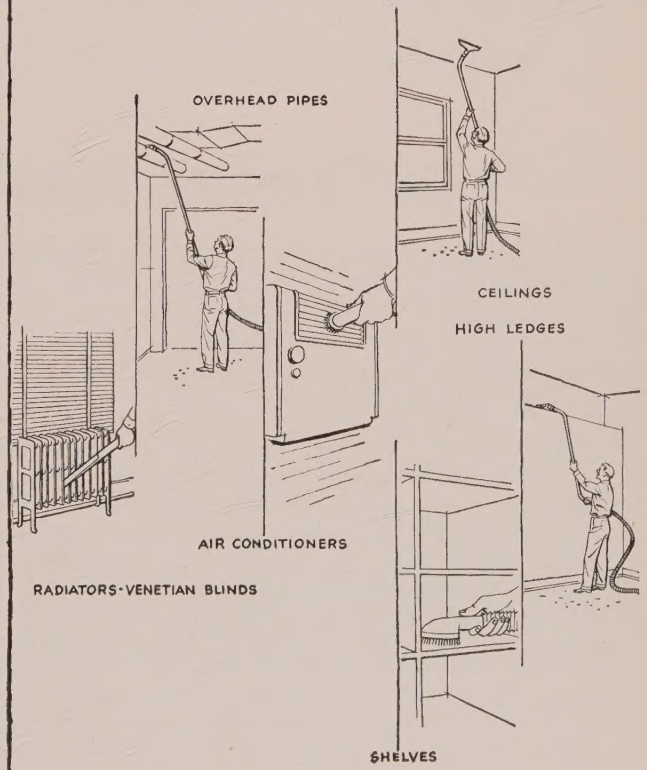

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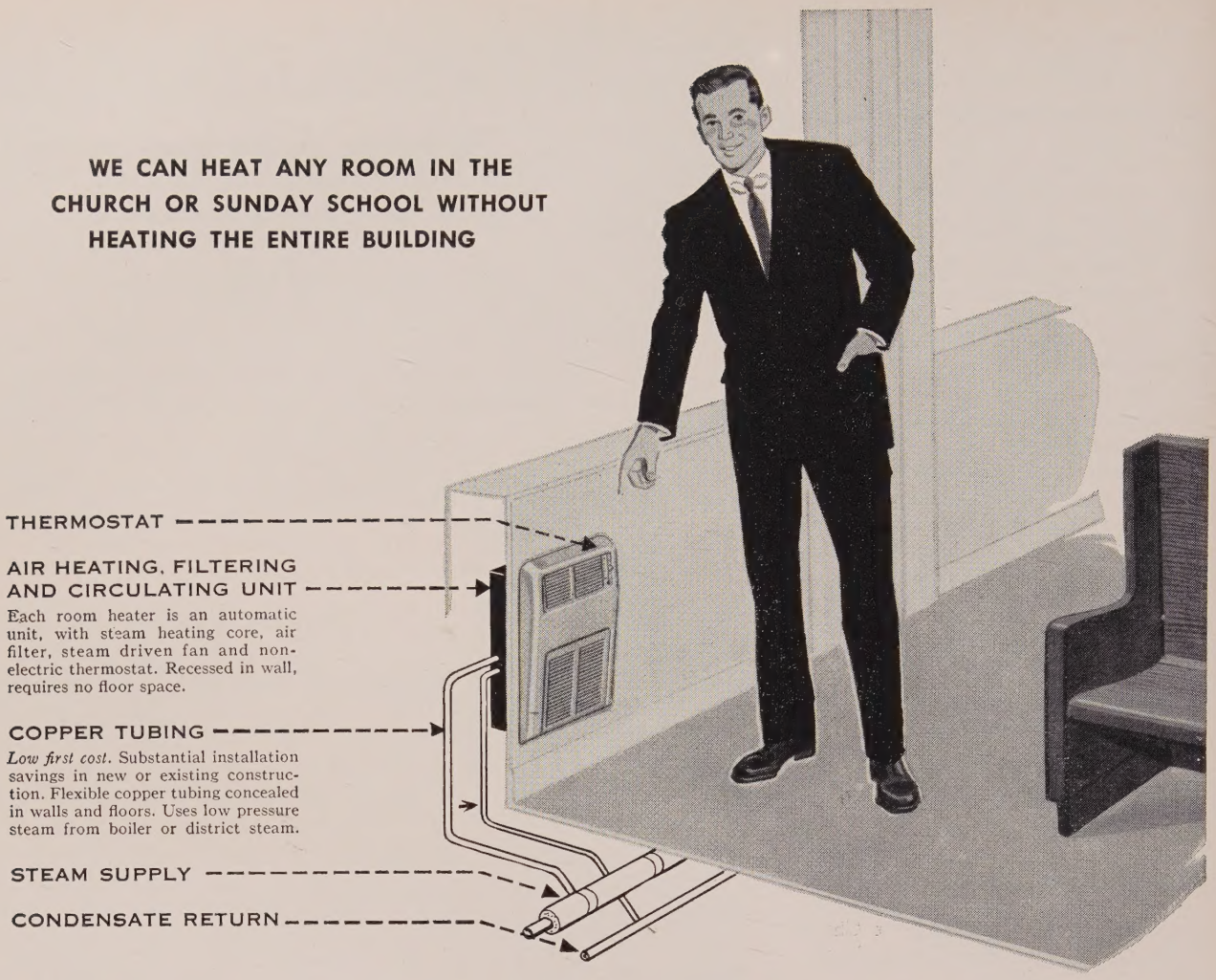

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MEET the varied heating needs of your church buildings with the Iron Fireman SelecTemp heating system. The temperature in each room can be set at the level desired by the occupants. For example, the nursery might be set at a comfortable 75 degrees; the Sanctuary at 68 and the offices at 70. Each room is its own heating zone with its own thermostat.

Heat only the room in use. This revolutionary method of heating eliminates the need for raising the temperature in the entire building just to heat one or more rooms. When various meetings are held during the week, you can heat only the space to be used by setting the room thermostat for the temperature desired. Reports from churches and schools all over the United States show substantial fuel savings.

SelecTemp is an even heat. Unlike conventional on-off heating systems, SelecTemp room units automatically modulate from a slow "idling speed" up to full capacity, supplying only the volume of heat necessary to keep the temperature uniform. In a crowded room the SelecTemp unit automatically cuts heat output to compensate for warmth generated by the occupants. There is no need to shut off radiators, or to waste heat through open windows.

Ideal for new and existing church buildings. SelecTemp heating with its system of small, flexible piping, can be quickly and economically installed in new or existing church buildings. Piping is concealed in walls and floors. Operating costs are low, with many users reporting fuel savings of 20% or more.

Shown here is the new Foursquare Church in Vancouver, Washington. Reverend H. T. Wood reports that the high operating efficiency and economy of the Iron Fireman SelecTemp heating system has been very gratifying. (*Note letter on opposite page.*) Fuel savings result from elimination of wasteful heating of unused space when only one or two rooms are needed. Small steam lines greatly reduce heat transmission losses.

THE IRON FIREMAN

Iron Fireman®

Circle No. 6 on card insert

Vancouver, Washington, church is pleased with low cost and exceptional comfort of SelecTemp heating.

Iron Fireman Mfg. Co.
Cleveland, Ohio

Gentlemen:

As you recall, when we started construction of our new Church, one of our problems was deciding on the type of heating. Fortunately for us, we chose the Iron Fireman SelecTemp heating system. It has accomplished more than our expectations, both in comfort and economy.

This past heating season from September 1956, when we had our dedication and opening service, to June of this year, we paid a total of $625.50 for fuel oil. Our Sanctuary has a seating capacity of 500, and we also heat the Sunday School Annex, Youth Chapel, and Social Room. From the standpoint of economy, you can readily see why we are so pleased with this remarkable heating system.

Another fine feature we enjoy is the zoned heating. We are able to heat any section of the Church or Sunday School, with the various rooms, without heating the entire building. We never let the temperature drop below 55 degrees in any part, and with heat always on tap at each SelecTemp unit, we can raise the temperature up to comfortable conditions in a matter of a few minutes.

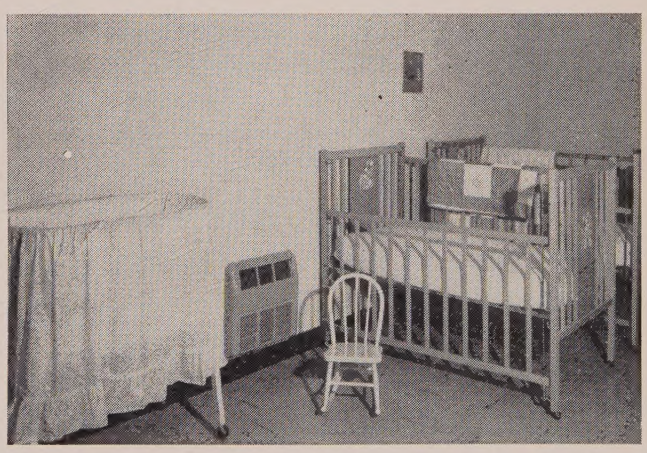
The filtered air feature is helpful in keeping the Church cleaner, and the air movement from each unit apparently gives a more even temperature. All in all, the Iron Fireman SelecTemp System has given us the utmost in heating satisfaction.

Sincerely,
Rev. H. T. Wood, Pastor

This extremely attractive narthex of the Foursquare Church in Vancouver, Washington shows two Iron Fireman SelecTemp units on left wall. These SelecTemp units are regulated by their own thermostats, keeping the entrance hall (often a difficult area to heat) at the temperature desired, regardless of the heating needs of other rooms. Notice that units do not take floor space. (Installation by Vancouver Oil Co.)

...gives you any temperature you want in any room at any time

Heating the Sanctuary is economically and adequately handled by the Iron Fireman SelecTemp heating units which can be seen on either wall. If one side of the church is warmed by sun, while the other side is cold, units on both sides automatically increase or decrease heat output to keep temperature uniform in all parts of the Sanctuary. Likewise, each SelecTemp unit automatically compensates for warmth generated by occupants. Overheating has been eliminated. Air circulation is continuous.



During church services, babies are kept comfortably warm by this one Iron Fireman SelecTemp unit which keeps room at any temperature desired. Because SelecTemp heat is so uniform, babies play on warm floor, free from drafts. The SelecTemp heating unit modulates from a slow "idling speed" up to full capacity, supplying just the right amount of heat. Air is in constant circulation and is automatically cleaned by a spun glass filter in each unit. SelecTemp units are non-electric. No wiring is required.

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14

Circle No. 8 on card insert

Ten Easy Ways to Drive Folks

1. *Never Ask Them to Come in the First Place.* This is rule number one and is literally worth its weight in gold. If the rule seems too severe in its initial application, procrastination may be practiced by simply stating, "I must ask them to come to church with me sometime." This will salve your conscience and you may sleep nights without further consternation and worry.

2. *If They Come, Ignore Them.* Sit by them and do not speak. Sing by them and do not offer them a hymn book. When the service is over, turn your back on them and engage in lively conversation with a church member of long-standing. If they are in line waiting to meet the minister, take a particularly long time in conversing with your pastor. They may quite probably grow weary of waiting and leave by the side door.

3. *If You Do Speak, Complain.* If you are by nature a gregarious individual and must speak, do not speak kindly of the church or anyone in it. Complain of the minister's vices and speak not at all of his virtues. Tell of the trouble in the choir. Be sure and mention the Women's group is a clique (unless of course you are a member of said group) and that you wouldn't go if they paid you. You will be gratified beyond words with the results.

4. *Act As If You Never Go to Church.* Drink, curse, be unkind, gossip, etc. There is nothing quite so powerful building up the non-church-attending-forces of our land like Christians who don't act like it. Be sure you elicit a spontaneous comment from someone each day to the effect, "If he's a Christian, I'm not interested." Good sinning to you.

5. *Never Pray.* Believe that man can achieve the church's success by his own hands and needs no help from God. Follow the philosophy, "Heaven for heaven, earth for earth, you know."

6. *Refuse to Work.* Every church needs workers and if enough members refuse to do the job the inefficiency of the church program is assured. There will, of course, be certain things which cannot be done for lack of cooperation, and some other things undermanned which will not be done very well. This rule will also assure a good bit of doubling-up and even double-doubling-up on jobs. This latter effect gives you an excellent opportunity to complain that the church is run by a few people.

7. *Learn the Classic Cliche's and Spread Them Far and Wide.* A few samples should stimulate you to find and invent others.

Neil Wyrick, Jr.

from Church

1. "God doesn't expect you to be in church everytime the door opens."
2. "You can't love everybody; God certainly understands that . . ."
3. "It's the preacher's job to go out and get new members. That's what we pay him for."

There are others but these should do for a starter.

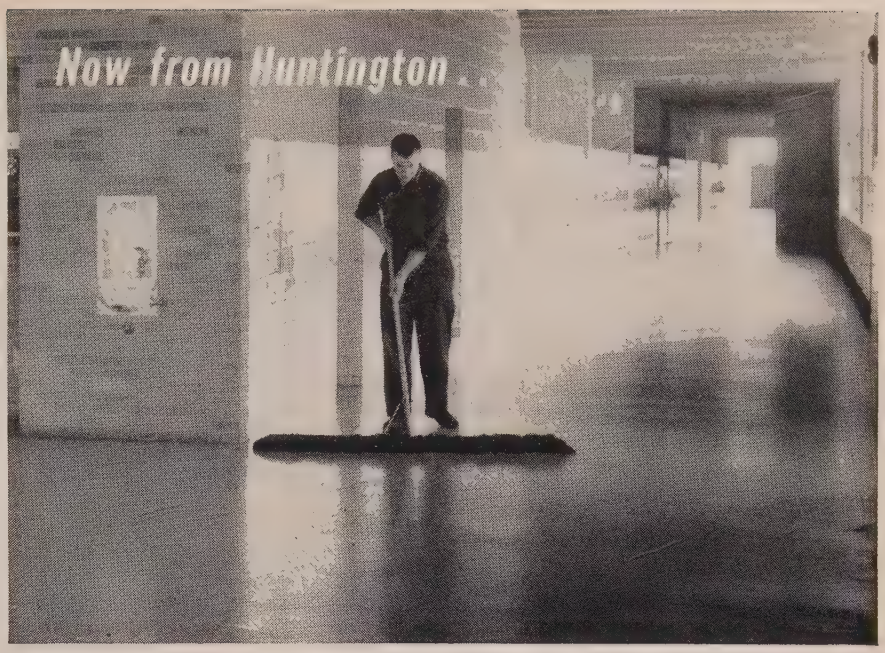
8. ***Be Narrow Minded.*** Gasp audibly when someone new at acquiring faith asks what seems a strange question. Have no patience with anyone's ideas concerning the church or religion unless they agree 100% with you, that your denomination is the only way for salvation and that the man struggling with conversion had better know it for a fact, here and now.

9. ***Give Little.*** Do not be taken in by all the talk about tithing. Excuse yourself and ease your conscience by such statements as, "God certainly expects me to take care of my family." This is an admirable thought and should make you feel much, much better about the whole thing. This rule followed to the letter by enough of the congregation can guarantee a poor program, an ill-payed preacher, a building in need of repair, a lack of necessary supplies, etc. There is no end to the destructive results of such a philosophy. It just depends on how much you are willing to follow this rule.

10. ***Find Fault with the Preacher.*** This is a drastic rule but produces such excellent results that it cannot go unmentioned. In every church there are those who love their preacher, others who are luke-warm, and others who need but a spark to spring them into a fire of righteous indignation. A little black book or an excellent memory or even better an imagination can in a very short time produce a list of charges and complaints. Since the preacher is human, it may be remembered that once he lost his temper with Mrs. Brown, that once he failed to call on Mrs. Jones, that once he . . . oh, the world's the limit. This rule will divide the congregation into units of "pro" and "con". It will disgust new and old Christians alike. It will slow plans to a halt, and present work to a standstill. *By all means never overlook this rule.*

And so now you have before you the gleanings of the centuries. Rules tried and true and proved worthy of their numbering. Folk have been driven away from the church by the thousands by the application of the above. Look no further for ways and means. If this is what you really want to do, then here's the way to do it.

Mr. Wyrick is minister of the Palmetto Presbyterian Church, Miami, Florida.



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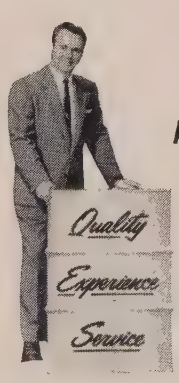

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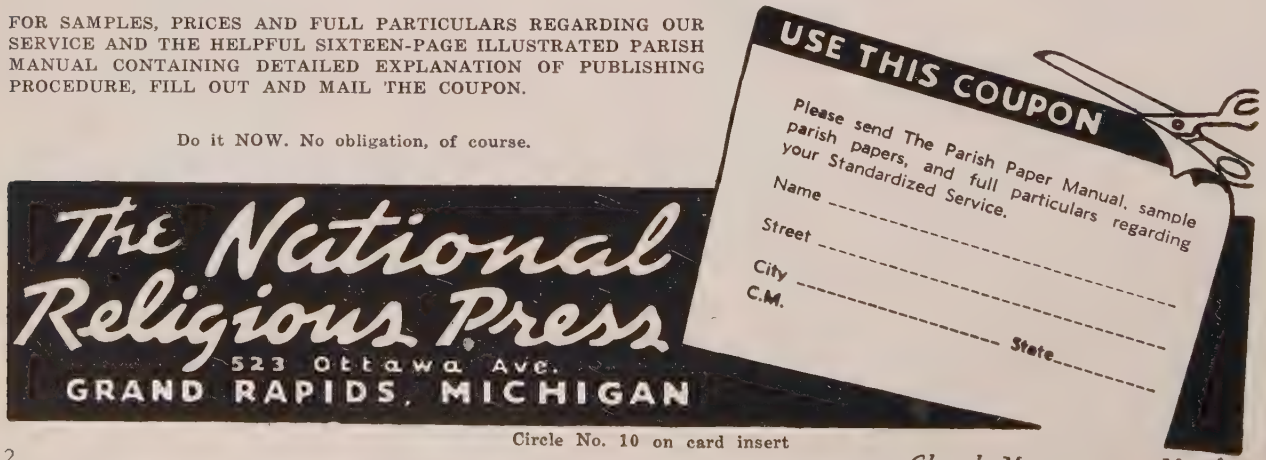

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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

*The Use of Humor in the Sermon**

(A contributed editorial)

As a Methodist minister whose appointment is listed in the Conference minutes as "special", I have had opportunity to sit in the pew and listen to my colleagues' sermons over the past several years in various parts of our country, and I have come to the conclusion that one of our most important needs is to reconsider the use of humor in the sermon.

There are many preachers who seem to feel that it is necessary to start every sermon with from one to three "funny" stories, which they often cast in the first person. I have heard the same story told as if it were a personal incident to the same congregation within three month's time by two different visiting preachers. The second time everyone knew, of course, that it was not a personal experience of either preacher. But what about the subtle reflections which such a discovery casts upon the honesty and the integrity of everything else which the preacher had to say? Should it, too, be discounted as a part of his oratory?

But apart from the practice of casting the story in the first person, what is the purpose of opening the sermon with a string of completely irrelevant stories? Ostensibly, I suppose, it is to create an *esprit de corps* with the congregation—that is certainly the purpose they serve when used as a preface to an after dinner speech. But is the church service the same kind of a situation as a banquet or a service club? It seems to me not. As Dr. Wilhelm Pauck has so forcefully stressed, the central act of protestant worship is the hearing of the Word of God. Everything in the service leads up to the sermon. Not that the sermon is the only point where the worshiper may hear the Word of God, but it is certainly the point where he has the right to expect to hear it. If the service has been carefully planned—and more and more of our services are both by setting and by order so planned—everything which has gone before, in addition to having value in its own right, has prepared the worshipper for the sermon. A string of pointless stories, often not very funny, only breaks the mood and actually gives the preacher an initial handicap instead of an advantage.

Stories do, of course, make good illustrations, and these may, or may not be humorous. One point at which we need to be careful in the use of stories for illustrations is to make sure that the butt of the story is not a member of a minority group. A good story is just as funny in straight English as it is in Negro dialect, and the identification of the butt of the joke as a Negro or member of any other minority group serves to perpetuate stereotypes that are not only untrue but unfair and therefore unchristian to our brothers in Christ. I well remember an otherwise excellent Race Relations Day sermon that was marred by the use of a Negro joke. The particular story would have been just as funny and made just as good an illustration without any mention of the race of the man involved. But as it was, it seemed to me that the total impact of the sermon did as much to perpetuate the stereotype of the Negro as the happy-go-lucky butt of the white man's jokes as it did to create better attitudes, although I am sure that the minister who preached the sermon was completely unconscious of the effect his story would have, and was conscientiously and otherwise ably attempting to lead his congregation to more Christian attitudes.

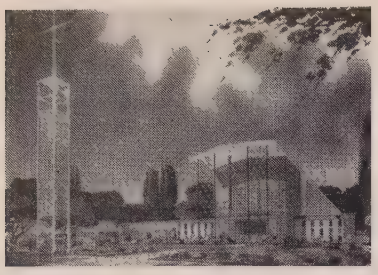
Another type of story which seems to me to be questionable is that built around the moron or the mentally disturbed. There is scarcely a congregation in which there is not one or more families who have such persons within their family circle, and to whom the situation is anything but humorous. Further, and more important, there is once again the matter of the attitudes which we desire to create toward such persons, and the opposite attitudes unconsciously created by our stories.

In the opinion of this writer, even the legitimate use of a humorous story to illustrate a point should be exercised with caution. While I am far from an advocate of the old puritanical view that a smile on Sunday is a sin (if the Puritans ever held such a view), it is again a matter of what is appropriate to the mood and the atmosphere of worship. The minister's function is not that of the entertainer, and no minister can successfully compete with the TV professionals in that field. Would we not be fulfilling our function as ministers better if we relegate the funny story to our after dinner speeches, and in the sermon use the mood and the atmosphere that has already been created to bring our congregations the Word of God?

*by Arthur H. Maynard, Chairman of the Department of Religion, University of Miami, Coral Gables, Florida.

Is a Church Building a Personality?

Why is it that when you enter some church buildings you immediately sense spiritual peace? In others you miss this quality, while some even seem to build up a spirit of resistance. Perhaps the answer is given in the pages of a recently published volume, *My Little Church Around the*



Our Cover

The First Presbyterian Church, Hayward, California
Culver Heaton, Architect

The total project involved the building of a new sanctuary and the remodeling of a fellowship hall. The sanctuary seats 660 and cost $1.10 per cubic foot, or a total of $180,269, excluding furnishings.

Corner by J. H. Randolph, for many years its rector.

This Protestant Episcopal Church in New York City is widely known for its service to those of the acting profession and its bread and soup lines to the hungry in the lean economic days. Dr. Randolph in his volume shows that its mission is broader. Many hundreds have found there a peace which has persuaded them to courageous living.

Some of those who have received inspiration have felt that the church houses a friendly spirit which makes it easy for them to pray. The rector has been asked about these experiences. He explains them in this way.

> **When people enter this church they have the sense of peace and comfort. The place may be humanly empty; yet I know for they have told me so —they feel as if they were in a friendly home with all that word can mean. . . The little church has been a constant dwelling place for goodness and kindness.**

The rector states that he feels this spirit is caused by the vibrations of friendliness which have been left by those who have worshiped.

We will leave the verification of this thesis to others. But would it not be wonderful if our experiences of worship, peace, joy, and security could infiltrate the church building to create an atmosphere for others? At the same time how terrible it would be if the building preserved the vibrations of intolerance and discord which sometimes have colored religious meetings.

Perhaps we are truly building, day by day, a temple which the world cannot see.

Arms and Bread--with Liberty

Our national leaders are busy trying to convince the nation that we, as a people, are strong enough to win the missile race against Russia and, at the same time, maintain our present high standard of living. That is all very fine, but a better intent would be to win the missile race, sustain the standard of living, and give assurance that there will be no further losses of individual freedom in our land.

In other words: To win the race against Russia, is it going to be necessary to adopt the tactics of Russia?

It is proverbial that when nations fight wars human liberties fall by the wayside. To win battles we declare a moratorium on democracy. This has been particularly true in the two world wars fought in the present generation. The United States has been on the side of victory. But, each war has pushed the nation further along the road to national socialism. The casualties of war are not restricted to the lives of our youth. Spiritual qualities, likewise, are buried in the debris.

To win wars we submit to regimentation. In the hope of victory individual consciences become tarnished. "All is fair in love and war" has been shown to be true as far as war is concerned. The hysteria necessary to create hate to win battles drives love from the human heart and dulls the sense of justice.

We need more scientists to build more weapons. But if the regimentation of all education is necessary to do this, we may lose more than we have gained. Compromises may be necessary to win this cold war, but if they are made at the expense of civil liberties, the price is high. For example, if to develop national unity, racial segregation is delayed until the battle of the missiles is ended, millions of our citizens are denied a civil heritage.

We recall the parable of two kings who went to war. One was a good king and one was a bad king. To defeat the bad king the good king, in the name of God, adopted the methods of the bad king. He patterned his armor, his method of fighting, his lashing of warriors to the battle, his tolerance of immorality, his program for creating hate. After fighting for years with neither side winning the war, the two kings met in conference and decided that they were so near alike in their outlook that there was no need to fight.

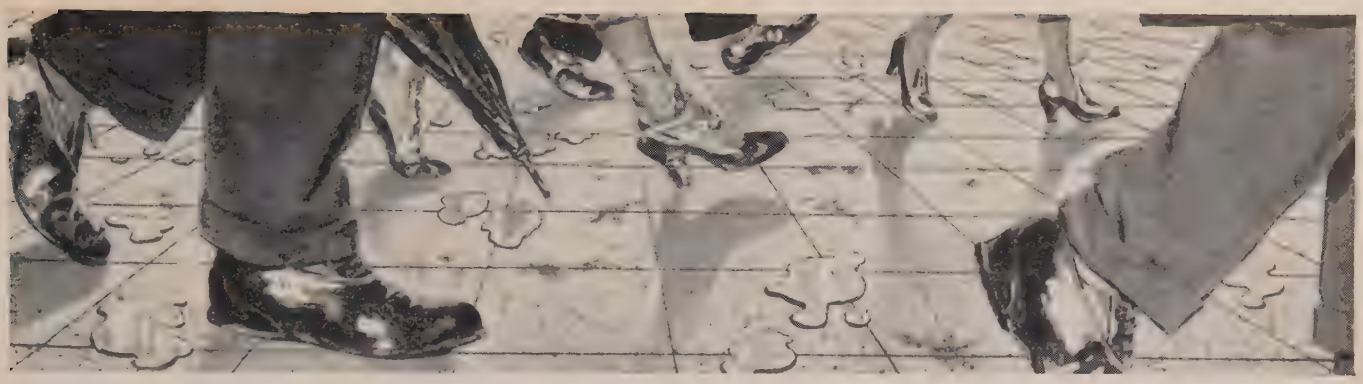
Is that what coexistence means?

Church Building Boom to Continue

Every one interested in church life would like to see a continuation of membership growth with the accompanying growth of income and the erection of new church buildings. It is probably easier to prophecy concerning the amount of new construction than membership and offerings. Those who predict an increase in church construction in 1958 and the years to come seem to have the authorities on their side.

In 1957 870 millions of dollars worth of construction was placed in religious building, the top annual figure to date. The Department of Commerce predicts that 1958 will see the same amount of construction. *Architectural Forum,* one of the nation's great architectural publications, is more optimistic. Its prediction is that 1958 will see a gain of six percent, setting a new record of 920 million. Further, *Forum* believes that church construction will rise to a total 950 million by 1967.

Statisticians and commercial publications which used to ignore church construction are now convinced that church building will continue to have a very large share of the building industry for many years to come.



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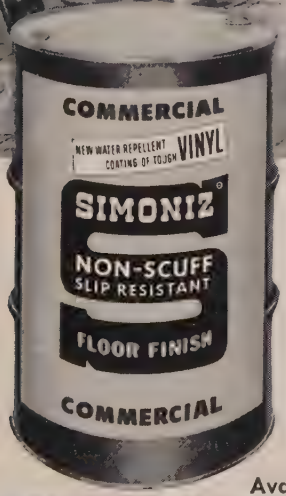

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Frank H. Ballard

Hymns and Hymnbooks

. . . a modern hymnbook must be simple and objective; . . . it must remember those who are on the fringe of the Christian community as well as those who from youth up have been trained in sacred ways; . . . it will inspire young people as well as comfort experienced saints. . . . it must be catholic in the strict sense of that much abused word.

In this article I am interested in a subject that does not figure largely even in journals like *Church Management.* No doubt there are papers well known to organists and choir masters which have much to say about the church's praise, but ministers and other church officers cannot afford to leave to the musicians that which should concern us all. I write as an Englishman with the English scene before me, but I shall be surprised if the situation in America is very different from our own.

The deacons of a small provincial church suddenly realized that the books they had used for many years were in a deplorable condition and that no more of that kind were being published. A committee was therefore appointed to examine the situation. It should be explained that the congregation was formed in the seventeenth century as an Independent Church and that it is still called a Congregational Church, though movement of population and thought tend to make it an interdenominational Free Church. Musically the members do not reach a high standard. They are used to "hearty" singing, but their knowledge of hymnody is as elementary as their musical abilities. The minister himself is no specialist, but he felt that the situation demanded serious attention, and for a number of Sundays he preached on the Church's Song, giving attention both to the past and to the needs of the future.

Origins

It will be realized that it was an immense subject. Singing is one of the oldest and most natural occupations of man. Origins are proverbially difficult, and the origins of music are no exception. Archeologists assure us that even in the paleolithic and neolithic ages men and women played and sang and danced together. In primitive times wind instruments were made of human bones, and drums are believed to be older still. What we all know is that through the centuries of human development there has been little that pertained to man which was not somehow connected with music. There have been natal feasts and nuptial celebrations and burial dirges at which the masters of music have taken a conspicuous place. With martial strains nations have marched to battle, and with haunting lament they have buried their dead. With resounding choruses they have crowned their kings and celebrated the ingathering of the harvests. Music has had its place in education and even in healing. Indeed, both individual and community life from first to last has been inspired and sustained by song.

But nowhere is music more in evidence than in the exercises of religion. To restrict ourselves, as we must, to the Christian tradition is to leave ourselves with a gigantic subject. The Bible is full of it. Genesis tells of one named Lamech who had three sons. One was the father of those who dwelt in tents and cared for cattle; another, the father of those who worked in bronze and iron; the third was Jubal, "the father of all such as handle the harp and organ." What a succession it was, including Miriam with her timbrel, and David with his harp, and Elisha accompanied by his minstrel. "Now bring me a minstrel," said the prophet. "And it came to pass, when the minstrel played, that the hand of the Lord came upon him." For centuries the temple was central to the life of the nation, and there alongside the priests who offered sacrifices were the musicians who led the song of praise. The Book of Psalms was the hymnbook with allotted parts to the priests and the Levites, with appropriate songs for feast days and national celebrations, and familiar psalms in which all the people made a cheerful noise. The Jews may have been deficient in some of the arts, but not in sacred song.

We are conscious of a difference directly we pass to the New Testament. Solomon's temple stood upon the sacred site, but early Christian worship was more often to be found in upper rooms or prisons, such as the prison at Philippi. Jesus and his disciples sang together the Hillel after the Last Supper, and after they had sung the hymn they went out to the Mount of Olives. We have the hymns of the Incarnation, hymns of angels and of humble people like Mary and Simeon and Anna. We have teaching about singing with the spirit and with the understanding also—very much to the point for all who would offer Christian worship, but of a different order from that usually given by Old Testament teachers. We shall look in vain for any formal musical precepts in the training of the twelve, but in the vision of St. John the Divine we find glowing pictures of the multitudes in heaven with loud anthems and the accepted symbols of victory. No one can read all this and then be surprised that one of the first things said by non-Christians about the brethren was that "they join in a common and innocent meal" and "sing a hymn to Christ."

These are the beginnings, but to what a mighty river the small stream has spread! When late in the last century Dr. Julian compiled his *Dictionary of Hymnody* he found it necessary to wade through some 400,000 of them. They came in many tongues from many lands—hymns good, bad and indifferent, hymns of many moods and suitable for many occasions. Most of them are dead and forgotten, and many deserve to be forgotten. But what a heritage is left! How poor our worship had Isaac Watts and Charles Wesley never written! How unceasing should be our praise to God for William Cowper and George Herbert, Joshua Conder and T. T. Lynch, John Keble and dozens more! And even in these latter days how much we owe, not only to writers like E. Lewis and Arnold Thomas, but to scholars like Bernard Lord Manning who have helped us to understand the difference between good and bad hymns. Why have we been so silent? We have books without end on preachers and

Dr. Ballard, whose articles have appeared frequently in the columns of **Church Management**, writes from Linton, Cambridgeshire, England.

thinkers and church administration and great missionaries, and no one would have it otherwise, but why not more appreciation of those who have enabled us to sing?

Standards

But what is a good hymn?

It is not necessarily the one we like most. There may be many reasons why we like particular hymns, though not always is the reason clear even to us. Sometimes it is because it is set to a good tune, or a tune we enjoy singing. But a good tune does not redeem a bad hymn, however popular it may be. Sometimes we like certain hymns because they remind us of people we have loved or occasions that have greatly influenced us. We cannot repeat those verses without thinking of people or places. But this is a very subjective test, and we cannot expect our neighbors to feel as we do. It sometimes happens that the very ones we put at the top of our list of favorites others will put on lists of hymns they don't want to sing. Many years ago I put this to the test. I invited my people to let me know what they liked, and also what they disliked. The results made me realize that ministers must reply upon their own judgments—always, however, remembering that they are selecting not for themselves but for a congregation. I also learned to date the hymns we used so that I could see at a glance how many had been worked too hard and how many had been omitted altogether. There are some that ought to be used frequently, and others that modern congregations can be asked to sing rarely, if at all. But ministers should know why one should be on the approved list, another on the doubtful, and another among those that are banned altogether. Personal preference is not enough.

Again, a good hymn is not always good poetry. I will not defend doggerel. In the worship of God we should offer the best of which we are capable. But hymns and poems are different things, and hymn writers and poets are usually different persons. Sometimes the poet, as if it were by accident, produces something congregations are glad to sing—as Tennyson did when he wrote the introduction to "In Memoriam." But even "Strong Son of God, immortal love" is not equal to the best of Isaac Watts. Watts sometimes wrote passable poetry—Dr. Johnson thought so for one—but essentially he was a hymn writer, and no book of praise can omit "Give to our God immortal praise" or "Our God, our help in ages past." Whittier was more than a passable poet; some of his devotional pieces deserve a permanent place in religious anthologies. But editors of hymnbooks, in my judgment, go wrong when, like the editor of *Worship Song,* they include everything by Whittier that has a nodding acquaintance with a hymn. It would be a pity to exclude "Dear Lord and Father of mankind," which was very popular in my youth, even though it had an inferior tune; but even the best of Whittier cannot be compared with the best of Charles Wesley, possibly the greatest of all hymn writers.

Hymns are not to be considered good or bad according to the numbers they please. Nor are they to be estimated primarily by the scriptural or dogmatic teaching they contain. True enough, great hymns are frequently full of doctrine or of the Bible or both. I remember an essay by T. R. Glover, who at the time was public orator in the University of Cambridge and whose duty it was to attend Christmas afternoon service in the university church. There were not many people present except the preacher, the musicians and himself, and they all seemed to suffer from the effect of Christmas fare. Until "Hark, the herald angels sing" roused them to full-throated praise. But what Glover noticed was, not primarily the vigor of the organized choir, nor the mysterious power of Wesley to waken the inert, but the way he had packed his verses with Christmas dogma. The doctrine of the Incarnation, the angelic host, the supernatural glory—it is all there in a few verses. Charles Wesley was a master of the art of putting gospel truth into lyrical sentences and teaching even through songs of praise. But the teaching was incidental to the chief end which was praise. I repeat, a good hymn is essentially a hymn of praise—not all in one key or one method, but enabling men to rise above themselves in the worship of God the Father of Jesus Christ.

Limitations

Here, however, is a curious thing. That which increases the stature of men like Wesley for Christian congregations may limit them for national or semi-secular occasions. Every community has its own language. I am personally very conscious of this when I listen to some popular broadcasts. I hear the jokes and wonder why people laugh. There may be many reasons, but one is that from the point of view of the man in the street, especially the young people who have expressions of their own, I am an outsider. Again and again I am left guessing. Can it be very different with people who have never been trained in the scriptures and in Christian vocabularies? What can it mean when huge football crowds are encouraged to sing "Abide with me"? They know nothing of the author, nothing of Luke's account of the walk to Emmaus and the invitation of the two amazed disciples to the risen Jesus, "Abide with us for it is toward evening, and the day is far spent." Some may vaguely remember something they learned years before in a Sunday school class. Some rather uneasily may feel that time is running out and they need one in whom they may rest whatever life or death brings. Only to one here and there does the Christian content come home with all its peace and power.

Community

The best Christian hymns presuppose the Christian community. We need also other hymns for evangelistic purposes. We can assume little if any knowledge of creed or Bible when we go to the street corner. Hence the time is ripe for a new kind of writer who can appeal to the millions outside all our churches. It is not for me to say what medium he will use. It may be he will start, not with scripture, but with nature. Most of us have something of the nature worshiper in us. We can lift our eyes to the hills even if we know little of the psalmist's faith. We can respond to the beauty of spring or the glories of autumn even if the Bible is a closed book. But how to create songs that begin with what men understand and go on to make the gospel appeal—that is the problem. And so far as I know, few seem to realize the need, much less attempt to meet it.

I am sure that a modern hymnbook must be simple and objective; that it must remember those who are on the fringe of the Christian community as well as those who from youth up have been trained in sacred ways; that it will inspire young people as well as comfort experienced saints. In other words it must be catholic in the strict sense of that much abused word. And here some of the most recent editors have failed. The committee mentioned at the beginning of this article examined a book that came straight from the press. The first impressions were excellent. Subjective and sentimental hymns were excluded. Meditations that deserved a place in devotional anthologies but were never intended for congregational singing were also excluded. Such action kept down both the size and the expense of the volume. But so many of the old favorites were banished that on second thought it had to be passed by. Classic standards are not enough if all the people are to be encouraged to sing. Even "Lead kindly light" came under the heavy hand of the strict censorship.

Another matter that demands the attention of church people here, and probably everywhere, is the confusion that is caused by so many different books, each bearing a different denominational name. It has wrecked many united services. Even where the words are well known frequently the tunes are strange. Some of us are praying for the day when bookrooms will cease their importunacy and one common book may be found whether one goes to a Baptist or Congregational, Methodist or Presbyterian church. We might do more for church unity if for a time we turned from long-drawn-out conferences and ecumenical gatherings and labored together to produce a book of praise worthy of a United Free Church of England.

Our Fathers Sang of Heaven

William H. Leach

There has recently been placed in my hands a copy of Gospel Hymns Consolidated, embracing numbers 1, 2, 3 and 4. The book was published in 1886 by the John Church Company of New York and Bigelow Main of Chicago. It contains 426 gospel hymns. The stiff board edition which I have sold for fifty cents per copy. It is recommended for gospel meetings and other religious services. The publishers write that it includes the favorite hymns used in the revival meetings conducted by Dwight L. Moody.

I was amazed, at first, to find the number of hymns which included thoughts on death and heaven. But, by reading the pages, I found that the book itself gave a good outline of the evangelical concept of American religion at that period in our history. By breaking down the hymns we find that the Christian faced thhe following program of living:

1. Life was difficult.
2. Moral living was an obligation.
3. A retreat from the realities of life could be found by "coming to Jesus."
4. For the loyal Christian there was awaiting a glorious home in heaven. The hymns in this category can be counted in many dozens.

Life Was Difficult

The philosophy of difficult living is not so much to be found in entire songs as in particular verses of hymns which point toward heaven. There seem to be many white spirituals as well as Negro spirituals. Both follow the same theme. Life is sad, life is hard, but endure it and you will find heaven at last.

Take these verses from the great gospel hymn writer, Horatius Bonar:

Beyond the smiling and the weeping,
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.
Beyond the blooming and the fading,
I shall be soon;
Beyond the shining and the shading,
Beyond the hoping and the dreading,
I shall be soon.
Beyond the parting and the meeting,
I shall be soon,
Beyond the farewell and the greeting,
Beyond the pulse's fever beating,
I shall be soon.
Beyond the frost chain and the fever,
I shall be soon;
Beyond the rock-waste and the river,
Beyond the ever and the never,
I shall be soon.

Here is one by E. L. Nathan:

Our way is often rugged
While here on earth we roam,
And thorns are in the pathway,
But we are going home.

To Marah's bitter waters
We oft have murmuring come,
But God the cup has sweetened;
And so we're going home.

With hunger often fainting,
We've made complaining moan,
But fed by heavenly manna,
We still are going home.

Some stand today at Nebo,
The journey nearly done,
And some are in the valley,
But all are going home.

This one verse from "Memories of Earth" gives the picture;

When the paths of prayer and duty,
And affliction all are trod,
And we wake to see the beauty
Of our Saviour and our God,
Shall we then recall the story
Of our mortal griefs and tears
When on the earth we sought the glory
Wrestling with our doubts and fears.

The Obligations of Earth

While our fathers sang of heaven they also appreciated the duties of living in this world. The days of the social message were still to come. They definitely sang, however, of moral obligations.

Fanny Crosby's hymn "To the Work" sets the pattern for this:

To the work! To the work!
We are servants of God,
Let us follow the path that our Master has trod.
With the balm of his counsel our strength to renew
Let us do with our might
What our hands find to do.

To the work! To the work!
Let the hungry be fed;
To the fountain of life, let the weary be led;
In the cross and its banner, its glory shall be
While we herald the tidings,
Salvation is free.

There were hymns which urged Christians to be cheerful both in their work and their afflictions. This one verse shows the attitude:

When fierce temptations try my heart,
I sing, "Jesus is mine,"
And so though tears at times may start
I am singing all the time.

Likewise the Christian had the obligation of kindness. He was to help others. Mrs. Albert Smith wrote a hymn entitled "Scatter Seeds of Kindness," the first verse of which goes like this:

Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessings of today,
With a patient hand removing
All the briars along the way.

Then scatter seeds of kindness,
Then scatter seeds of kindness,
Then scatter seeds of kindness,
For our reaping by and by.

Alcohol was recognized as an individual problem and a social evil. But it has little reference in the hymns. The hymn by P. P. Bliss, "Dare to be a Daniel" appears in full. It was originally written to warn against strong drink. It is based on the Bible text: "Daniel purposed in his heart that he would not defile himself with the portion of the King's meat, nor with the wine which he drank."

A number from the pen of Fanny Crosby has in it these lines:

You are fresh from the home of your boyhood,
And just in the bloom of youth!
Have you tasted the sparkling water
That flows from the Fount of truth.

The song which was so widely used in the temperance movement, "Where is My Wandering Boy Tonight," appears in four verses but some of the lines added to it by the crusaders which came later are not in this edition. The Anti-Saloon League was born in 1893. It was a natural for temperance propoganda as some readers will recall:

Once he was pure as the morning dew,
As he knelt at his mother's knee;
No face was so bright, no heart more true
And none was as sweet as he.

O, where is my boy tonight?
O, where is my boy tonight?
My heart overflows, that I love him he knows;
O, where is my boy tonight.

It was but natural that the opponents of legalized liquor should use this and add the answer: "Down in the licensed saloon."

A Place of Retreat

Our fathers knew that a retreat for the difficulties of life could be found in the practice of religion. Many of these songs, or hymns, appear in our modern hymnals. They sang:

Sweet hour of prayer, sweet hour of prayer,
That called me from a world of care.

* * * *

In thy cleft O Rock of Ages
Hide Thou me;
When the fitful tempest rages
Hide Thou me.
Where no mortal arm can sever
From my heart Thy love forever,
Hide me, O Thou Rock of Ages,
Hide Thou me.

* * * *

Come ye disconsolate, where'r ye languish,
Come to the mercy seat, fervently kneel:
Here bring your wounded hearts,
Here tell your anguish.
Earth has no sorrow, that heaven cannot heal.

* * * *

Art thou weary, art thou languid?
Art thou sore distressed?
"Come to me," saith one, "and coming,
Be at rest."

* * * *

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat;
'Tis found beneath the mercy seat.

Songs of Heaven

Yes, there are hymns in these different areas of life but when one comes to heaven the book abounds with figures of speech. In my rather casual counting I found more than fifty such hymns. They are rich in imagination and color. The authors did not share the reluctance of John Bunyan. When Christian was shown the gates of heaven he admitted only that he saw the walls and somewhat of its glory. But these see much more.

Isaac Watts is included with his "Heavenly Canaan."

There is a land of pure delight,
Where saints immortal reign.
Eternal day excludes the night,
And pleasures banish pain.
There everlasting spring abides,
And never fading flowers;
Death like a narrow sea divides,
This heavenly land from ours.

There is a hymn: "The Half Has Never Been Told." The author gives a pretty good picture of the half that is known:

I have read of a beautiful city,
Far away in the Kingdom of God;
I have read how its walls are of jasper
How its streets are all golden and broad.
In the midst of the street is life's river,
Clear as crystal and pure to behold,
But not half of the city's bright glory
To mortals has ever been told.

I have read of white robes for the righteous,
Of bright crowns which the glorified wear,
When our father shall bid them, "Come enter,
My glory eternally share,"
How the righteous are ever more blessed,
As they walk through the streets of pure gold,
But not half of that wonderful story,
To mortals has ever been told.

Here is one bright piece which vividly describes those nearing death and the crossing of the river. It is written by Mary F. Griffin:

We are waiting by the river,
We are watching by the shore.
Only waiting for the boatman,
Soon he'll come to bear us o'er.

Though the mist hang o'er the river,
And its billows loudly roar,
Yet we hear the song of angels
Wafted from the other shore.

And the bright celestial city,—
We have caught such radiant gleams,
Of its towers like dazzling sunlight,
With its sweet and peaceful dreams.

He has called for many a loved one,
We have seen them leave our side:
With our Saviour we shall meet them
When we, too, have crossed the tide.

When we've passed the vale of shadows,
With its dark and chilling tide,
In that bright and glorious city
We shall evermore abide.

There are more of these including several versions of "Beulah Land," "Lord I am Coming Home" and similar themes.

When you appreciate the areas covered by these gospel hymns, you sense that religion to our fathers was certainly relevant to the world in which they lived. Times were hard; living was difficult. Songs of joy and lightness without thought of the bitter would not have been true to the age. Life was real; life was earnest; suffering and death were sure. There was a release in worship and prayer but the great hope lay in the heaven beyond this world. Annie Cousin's "Immanuel Land" weaves these experiences of light and darkness together in a gospel hymn:

The sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sighed for—
The fair sweet morn awakes.
Dark hath been the midnight,
But day spring is at hand.
And glory, glory dwelleth,
In Immanuel's land.

I've wrestled on toward heaven,
'Gainst storm and wind and tide.
Now like a weary traveler,
That leaneth on his guide,
Amid the shades of evening,
While sinks life's lingering sand,
I hail the glory dawning
From Immanuel's land.

Deep waters crossed life's pathway,
The hedge of thorns was sharp;
Now these lie all behind me—
O! for a well-tuned harp.
O, to join the hallelujah
With yon triumphant band,
Who sing where glory dwelleth
In Immanuel's Land.

A Maundy Thursday

Communion Service

Lighting Plan

Two 7-branch candelabra are set at the front of hall, just below the stage; two more are at the sides farther back. 3-branched wall sconces along the walls and at the rear will give all the light needed—61 candles in all besides the lamps on the table.

Stage Setting

A table is covered with a white cloth and is set with 13 plates and a large silver goblet, referred to as The Cup X; 5 small oriental lamps, or candles; a plate of parsely; 2 extra plates.

Two benches and a backless stool, higher than the benches, are at the back; stools are at both ends and at front of table.

A large 7-branch candelabrum is on small table at rear of stage, in front of hangings.

18 concealed Christmas tree lights (amber and white bulbs) are at either side of front of stage; also 4 candles are on pedestals at each side.

Quiet organ music should be played for 15 minutes while congregation is entering. Communion hymns or "Into the Woods My Master went" are best for this. After a moment's silence, the prologue is read from off stage.

Prologue

It is evening in Jerusalem; the feast of unleavened bread which is called the Passover is at hand. Jesus had sent Peter and John to a certain home to prepare the Passover for him and his disciples, and there the two men found an upper room furnished and ready. The men of the household place the cups about the long table, cups from which the guests will drink four times in memory of the four promises made by Jehovah to his people while they were in bondage in Egypt. The tall silver goblet is set in place to commemorate the prophet Elijah, and the plate of parsley is ready. The bowl of salted water, symbolical of the tears shed while Israel was in exile, and the plate of matzos —the unleavened bread—are brought in.

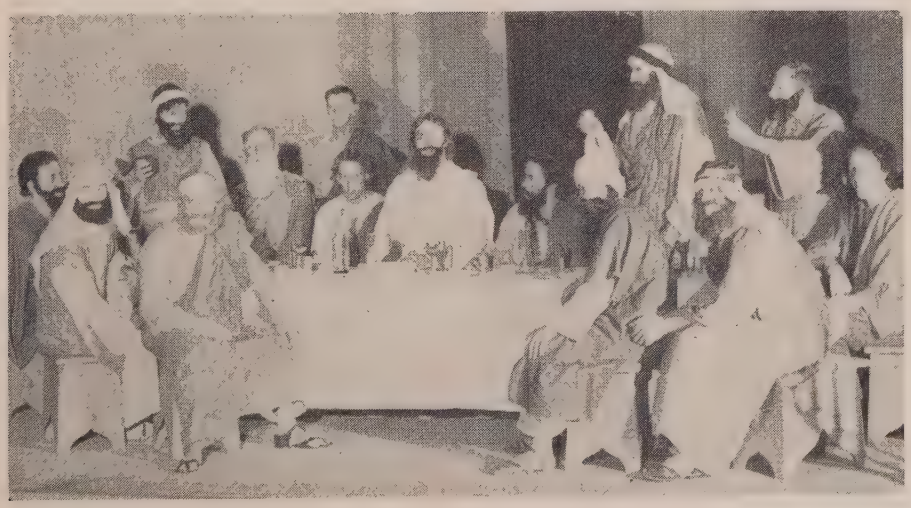
Then Peter enters, carrying the roast lamb, followed by John with the ceremonial seder plate. On it are the roasted shank bone representing the Pascal lamb; an egg, symbol of life everlasting; horseradish, the bitter herb as a reminder of the hardships endured by the Israelites in Egypt; parsley, a symbol of spring and the charoses, a mixture of apples, nuts, and raisins, representing the mortar used in making bricks in Egypt.

Finally all is ready. The men who have assisted John and Peter leave to summon the Master and the other 10 disciples to come to this upper room. Here they will partake of what is to be their last Passover together.

Later the eleven will receive the first sacrament of the Holy Communion to be administered under the New Covenant.

All sincere worshippers may share in this sacrament here tonight. Let us prepare our hearts and minds that we may reverently participate in this, our Lord's last supper.

Charlotte Seaver



Participants in the communion service which is here presented, observed first in the Doylestown, Ohio, Methodist Church, the Rev. George A. Parsons, minister. The author is a member of the church.

THE LAST SUPPER

The table is partially set. Aaron enters and places small metal cups, which he takes from a basket, on the table and brings from table (off right) a flagon of grape juice and places it on the table. Enoch enters bringing bowl of salt water and plate of matzos

folded in a napkin.

Aaron—Are all the guests assembled?

Enoch—All but two have come. The others now wash their hands and when all are here, they will come up. Is there enough bread, do you think? (*unfolding napkin*).

Aaron—If not, I can bring more. Peace—They are coming now. (*A. goes left*) (*Enoch folds napkin again and goes right.*)

(*Peter enters carrying large meat plate, followed by John carrying seder plate. Enoch pulls back center chair so Peter can set plate on table. Peter and John look over table and make small adjustments. John gives Cup to Enoch, who goes off stage to fill it and brings it to John.*)

Peter—(*to Aaron*) Tell the Master and the others that all is now ready. (*Aaron bows and leaves, John arranges chairs. Peter pulls his robe down from under his girdle. Christ appears at the head of the steps, followed by the other ten disciples. Christmas tree lights are turned on as they enter.*)

Peter—Is all here as you wish it, Lord?

Christ—Ye have done well, (*when all are on stage, he says*) Come, let us be seated.

(*Seating arrangement*)

Judas	Peter	John	Christ	Thomas	James	Philip
Andrew						Matthew
James	Bartholomew				Simon	Thaddeus

(*As they enter, they chat about the crowds in the city, this Upper Room, etc. As they are seated, Christ stands and pours grape juice from a flagon into his own cup, passes flagon to John who fills his cup and passes it on around the table. When all have their cups filled, Christ speaks.*)

Christ—I have earnestly desired to eat this Passover with you before I suffer for I tell you I shall not eat it again until it is fulfilled in the Kingdom of God.

(*As he raises his cup, they all recite in unison, "Blessed be Thou, O Lord our God, King of the Universe, Creator of the fruit of the vine," and they all drink. Each then dips a leaf of parsley into a bowl of salt water that is passed, and then all unite in reciting "Blessed art Thou, O Lord our God, King of the Universe, Creator of the fruit of the earth."*)

Christ—(*Breaks the middle matzos of the three folded in a napkin before him, lays the larger piece on the plate and says,*) "Praised be Thou, O Lord our God, King of the Universe, Who bringeth forth bread from the earth." (*Then he breaks up top and bottom layers of matzos and places pieces on the two extra plates and passes them. The bread, wine, and meat are then passed and they eat, dipping the meat into the grated horseradish before taking it from the plate. Three other cups of wine are drunk before the final sacrament. They chat naturally as they pass the food, and drink again the second time.*)

John—Lord, is this then our last Passover together?

Christ—There is a cup which I will drink with you in the kingdom of God my Father.

Peter—Master, when thy Kingdom shall appear, how will the offices be portioned out?

James—Who amongst us will have the first place?

Thomas—Will each one of us have lordship over a separate land?

Bartholomew—That would be much the best; then no dispute would rise among us. (*They drink the 3rd time*)

Christ—So long now have I been with you, and still you are so greatly concerned with earthly things! You are those who have been with me. As my Father appointed a kingdom for me, so do I appoint for you that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. Simon, behold Satan demanded to have you, but I have prayed that your faith may not fail, and when you have turned again, strengthen your brethren.

Simon Peter—Lord, I am ready to go with you to prison and to death!

Christ—I tell you, Peter, the cock will not crow till you have denied three times that you know me.

Peter—If I must die with you, I will not deny you! (*All disciples protest their loyalty.*)

Christ—Verily, verily I say unto you, one of you who sit here at this table with me will betray me.

(*All disciples look startled and say "Is it I, Lord?" Several disciples come to their feet and protest.*)

James—Lord, one of us twelve?

Thomas—Who can the faithless one be?

Simon—A traitor among us!

Bartholomew—Lord, thou seest all hearts; thou knowest it is not I!

Thaddeus—I'd give my life rather than such a deed be done!

Christ—The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.

Peter—(*To John*) Tell us who it is of whom he spoke.

(*Andrew leans over and touches Peter's arm and speaks to him so he doesn't hear Christ's answer and conversation with Judas.*)

John—(*To Christ*) Lord, who is it?

Christ—(*To John alone*) It is he to whom I shall give this morsel when I have dipped.

Judas—(*Rises and goes to Christ*) Is it I, Master?

Christ—You have said it. (*Gives morsel of bread to Judas*). What you are going to do, do quickly. (*Judas exits.*)

Andrew—(*To James*) Why did the Master say that?

Matthew—Has Judas left the feast?

Philip—Perhaps the Master sent him to buy something needed for the Passover.

Thaddeus—More likely he is to give something to the poor that they may share in the Passover.

(*John is very quiet during all this, being deeply shocked to learn of Judas' treachery. All drink the 4th time.*)

Christ—Now shall the Son of Man be glorified, and God is glorified in him. Yet a little while I am with you. You will seek me but where I go you cannot come. I go to prepare a place for you and I will come again and take you, that where I am, you may be also, and ye know the way where I am going.

Thomas—Lord, we do not know where you are going; how can we know the way?

Christ—I am the Way, the Truth, the Life. No one cometh to the Father but by me.

Philip—Lord, show us the Father and we shall be satisfied.

Christ—Have I been so long with you, and yet you do not know me, Philip? He who has seen me has seen the Father. A new commandment I give you, that ye love one another, even as I have loved you. By this all men will know that ye are my disciples, that ye love one another. This night we have eaten together the Passover which my Father ordained when he led the people of Israel out of Egypt. I now establish a new covenant with you, as the Father has commanded me, and this covenant shall last until all is fulfilled.

(*Taking the larger part of the matzos which he had placed in the plate, he says*) "Father, we thank thee for this bread and ask thy blessing upon it." (*He then breaks it into pieces and passes it to John.*)

Christ—Take and eat. This is my body which is given for you. Do this in remembrance of me. (*Sits. As they do this, the minister first serves the ushers, then hands the trays of bread to the ushers who will pass it to the congregation. When all have received it Christ stands, takes The Cup and says:*)

Christ—Blessed be Thou, O Lord, for the fruit of the vine. Take this and divide it among you. Drink of it, all of you, for this is my blood of the new covenant which is shed for you and for many for the remission of sins! Do this, as oft as ye shall drink it, in remembrance of me. (*He passes it to John and is seated. From then on it goes around to Bartholomew who hands it*

back to John who passes it to Jesus. He takes it from John and says:)

Christ—Truly I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new with you in my Father's kingdom. (*He passes it to Thomas and so on to Simon.*) Meanwhile the minister has served the ushers and then passes the trays of cups to the ushers and they pass them to the congregation. When all the congregation has been served and the cups collected, Jesus stands and speaks again.

Christ—Let not your hearts be troubled. Believe in God; believe also in me. Truly I say unto you, he who believes in me will also do the works I do. If ye love me, ye will keep my commandments. These things I have spoken to you while I am still with you. But the Counselor, Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you.

Peace I leave with you, my peace I give unto you. Let not your hearts be troubled, neither let them be afraid. You heard me say to you, "I go away and I will come again to you." If you love me you would have rejoiced because I go to the Father, for the Father is greater than I, and I have told you before it takes place so that when it does take place, you may believe. I will not longer talk much with you for the ruler of this world is coming. He has no power over me, but I do as the Father commanded me, so that the world may know that I love the Father. Rise: Let us go hence.

(*All stand and sing together* "Praise the Lord, all ye people, praise Him all ye nations. For his merciful kindness is everlasting and the truth of the Lord endureth forever." (*Lights at sides of stage turned out as they exit. After a moment's silence, from the rear of the hall the voice of the pastor speaks.* The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Amen.)

(*The congregation leaves quietly. More of the 14th or 15th chapters of John may be included in Jesus' last speech, if it seems advisable. But care must be taken not to prolong it too much.*)

—a Good Friday Service

In the Shadows with Jesus

Irving C. Beveridge

THE PREPARATION FOR WORSHIP

Call to Worship

Invocation and Lord's Prayer

Scripture: Isaiah 42:1-4; 52:13-53:12

Hymn: *Jesus the Very Thought of Thee*

THE PROFOUND PREDICTION—Matthew 26:1-5

Prayer: (*In Unison*)

Almight God, to whom we come with all our unanswered prayers and unfulfilled desires; in this worship give us of the Spirit that we may learn of thy love for us, and reclaim thy promise for all who turn unto thee; through Jesus Christ our Lord. Amen.

Period of Silent Prayer or Quiet Music

The MEDITATION

Hymn: *In the Cross of Christ I Glory*

THE PASCAL MEAL—Luke 22:7-20

Prayer: (*In Unison*)

Eternal Lord, as thou didst prepare for our souls the bread of life, so let us partake that we by thy grace may be fed. Cleanse us by thy word; and graft in our hearts the love of thy name; through Jesus Christ our Lord. Amen.

Period of Silent Prayer or Quiet Music

The MEDITATION

Hymn: *Jesus, Thou Joy of Loving Hearts*

THE PRAYING AGONY—Mark 14:32-42

Prayer: (*In Unison*)

Everloving God, who art never far from thy children, we draw near to thee that in fellowship with thee we may receive thy Spirit. May the bonds of love and ties of friendship be made stronger and sweeter; through him who in his agony was not unmindful that we need one another's love; even Jesus Christ our Lord. Amen.

Period of Silent Prayer or Quiet Music

The MEDITATION

Hymn: *Go to Dark Gethsemane*

THE PREMEDITATED BETRAYAL—Matthew 26:14-16

Prayer: (*In Unison*)

O thou strong tower, be with our crumbling and weak foundations. Gird us with thy power in the face of little temptations; that we may be true to thee in the great struggles of life. We offer our prayer in the name of him who gave himself for us. Amen.

Period of Silent Prayer or Quiet Music

The MEDITATION

Hymn: *Dear Lord and Father of Mankind*

THE PRETENDED TRIAL—Luke 23:6-25

Prayer: (*In Unison*)

Most merciful Father, keep us from the hollow mockeries that deny the reality of faith and thy living presence within us. Turn us again unto thee, we pray, in thy holy name. Amen.

Period of Silent Prayer or Quiet Music

The MEDITATION

Hymn: *In the Hour of Trial*

THE PAGAN CRUCIFIXION—Luke 23:32-46

Prayer: (*In Unison*)

Everlasting Father, who lovest the world so much that thou didst give thine only begotten son; we thank thee that all who believe in him never perish but have everlasting life. We praise thee that thou hast not condemned the world; but hast brought us salvation through Jesus Christ our Lord. Amen.

Period of Silent Prayer or Quiet Music

The MEDITATION

Hymn: *Beneath the Cross of Jesus*

THE PRINCELY BURIAL—Matthew 27:57-60

Prayer: (*In Unison*)

O Lord, thou hast made us for thyself, and our hearts are restless until they find their rest in Thee. Cause us to commit all our ways unto thyself, and rest in the assurance that one day the victory will come to us from thy mercy, we pray in Jesus' name. Amen.

Period of Silent Prayer or Quiet Music

The MEDITATION

Hymn: *When I Survey the Wondrous Cross*

Benediction

Mr. Beveridge is minister of the German Evangelical Protestant Church, Congregational, Pittsburgh, Pennsylvania.

William Ernest Hocking

THE REACH OF

Analysis is not solution: it offers truth, but something short of the truth. Its function is, not to replace intuitive persuasions regarding life and death, but to cure the vagrancy of a feeling-driven imagination, ready to substitute itself for truth. The deeper the hold of feeling on any issue, the sterner must be the resolve that feeling be disciplined by analysis, and not only for the sake of truth, but for the sake of feeling. For feeling has its own truth and falsity; and the truthfulness of feeling, quite as much as of thought, is an issue of life and death which a self-indulgent civilization has not yet begun to fathom. Without truth, feeling is corrupt: but conversely, without feeling, truth is barren. A true analysis must still seek its full truth in its organic unity with feeling.

Our analysis has turned on certain familiar concepts—the self, physical nature, freedom, reality, creativity. The term "creativity" became for us a token of reality, on the ground that that which only conserves cannot so much as explain its own presence in the universe. But "creativity" as a descriptive concept presents a trap, as a fallacious attempt to naturalize a primitive wildness and give it the decor of scientific standing. Let us be clear that as an impersonal principle of world-process creativity falls lifeless: there is no creativity in the universe without feeling—or more specifically, without a subjective factor, an inner urge, whose nature is akin to what we call "love."

If this is the case, human destiny turns on the nature and potency of love; and love, in its most general sense, as the life of our own creativity—that is to say, of ourselves—needs less to be defined than to be recognized in self-consciousness, in immediate experience. We have only to confirm, as primary authorities, what Plato or the depth-psychologists, as secondary authorities, may tell us: that there is a total elan of our being toward an undefined goal, that the various impulses welling up in us through the subconscious tend to merge in a single self-sublimating *eros*. And this central and pervasive longing presents to us images of total fulfillment, as it has to the race through all reflective history.

There are two great symbols of such fulfillment, that of the beatific vision of "the good," and that of creating through vesting our total elan in specific objects, the love of things, beings, persons. The beatific vision, putting an end to striving, dissolves time itself as individual experience. Creating-through-love is within the time-field and portends continued creation in time. Broadly speaking, the classic Orient (together with the neo-Platonic strain) tends to find fulfillment in the time-transcending vision; the West, in the continued working of love through time.

Our further understanding of human survival will depend on referring this issue to experience—experience of two kinds, first that of love itself, and then that of death. We shall briefly carry out this self-consulting inquiry: we shall find, I believe, that Immortality involves both modes of fulfillment.

The Experience of Creative Love

Love, as we commonly mean it, is specific: it is of things, beings, persons. Its horizon is indeed beyond them, it is toward something universal discerned in and through these particulars—the undefined object of our total elan. Love as a passion tends to vest its total fulfillment in individual objects, as the theme of its most tangible creativity.

The first impulse of specific love—and I include in love the response of the mind to beauty—appears less like a will to create than like a will to hold, to detain, as a step toward possession: *Verweile doch, du bist so schon.* But even this primitive impulse is the reverse of a state of repose; it is a haunting drive to know that being through and through, to grasp in thought the secret of its being, to obliterate its otherness and merge with it. Not literally to possess—though that term is used—for the free being is not to be destroyed in its freedom; but to be possessed in thought, and so to be reproduced, for we fully conceive only what we make. (This is the primitive motive of honest art—not imitation, not invention, but an ever-continuing appropriation of the real through one's own begetting.)

And thus to love is to treat the loved being as worthy of permanence. The impulse of caring is to hold that being forever above the accidents of time and death—as if one could! The miracle of love is that it so spontaneously forgets its own limitations: it assumes its right to act in *loco Dei*—and with the right assumes also its capacity! The pathetic folly of human affection? Or is it the reverse, a point at which human finitude rises to the point of participating in deity? I propose that here, in willing to confer immortality on another mortal, the self is in that moment reaching a deeper self-consciousness, an intimation of its own destiny.

Even so, the will to immortalize is not the whole of what we mean by the creative power of love. Nor is it limited to biological begetting. Human loves in their biological symbols of overcoming death achieve only the transfer of mortality, a possibly endless series of ending lives. Creative love does not leave the loved being unchanged: here the remoter horizon of the total elan or eros is to be remembered. It is this universal's fulfillment that is to be realized in the particular: in the savage-prophetic words of Nietzsche, "All great love is the beloved to create; and all creators are hard." What is loved, whether in persons or in nature, is never static perfection: in persons it is "the pilgrim soul," led on by that same vision—an unrealized self, striving toward what it is not, but has potency for. The life of the lover—aware not alone of what is, but of what is unborn possibility in the beloved—is in bringing that possibility to birth under the egis of the shared (though undefined) goal. Thus love becomes the energy of a continuous creativity in time.

And since the unrealized but germinal self has the dimension of infinitude, the mission of love in time is never done. Unless such love holds in itself an assurance of its own perpetuity, it moves under the shadow of a cosmic deceit.

We turn to inquire whether the experience of dying can throw any light on the field of this potential shadow.

The Experience of Dying

We are not without ability to follow this experience for part of its course. There is the empathic observation, definitely perilous from the standpoint of truth, of the witness of dying; there is the report of persons who have gone part way into death and have returned; there is a broad stream of tradition from alleged seers, whose credentials we ourselves must judge.

As observers, we have to recognize the fact that when death is drawing its outline to a life, there is often on the part of the dying person an apparent welcome to terminus. Occasionally there is a more affirmative attitude, a certain "being in love with death" as if the dying were attracted toward nescience; such reversal of the will to live may invade life even be-

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EXPERIENCE

from "The Meaning of Immortality in Human Experience"

fore death approaches—as with Mozart, or Rilke, or O'Neill. There is such a thing as a normal will to die.

In the Orient, voluntary relinquishment of life has a respected place. A former student of mine, Dr. N. N. Sen Gupta, psychologist at Lucknow, gave me in 1931 an account of his uncle's predicted, and presumably controlled, death during a morning dhyana. Throughout Yoga-land one meets such accounts; Norman Hall relates some of them in his South Sea stories. Among us of the West, there is no such recognized art of purposefully stilling breath and heartbeat by direct will-control. But the foreknowledge and acceptance of the coming end, as by instinctive dismissal of *elan vital,* is not unknown. A friend tells of the farewell-to-life of her father's father:

> **As a very old man, he was accustomed to ask one of the children to stay home from work, to be with him, on days when he felt he needed care. One day he said a good-bye to each child, in a little ceremonious way which he had. Next day, on being asked whom he would like to have stay with him, he answered, "Nobody: I want to be alone today." In the evening, we found him as if asleep in his chair, dead.**

In our world-region, for most of us, young or old, death arrives in the midst of concerted efforts to fend it off, efforts accepted as obligatory and unquestioned. Yet, in my judgment, this is seldom the whole inwardness of the event for the dying. So far as I have been able to observe the approach of death, or to follow the observations of others, it has seemed possible to detect on the part of the dying person, in the later stages, a complicity with nature as if, before dying were finished, one became a consenting party. The following account appears to be fairly typical of death from disease:

> **The patient was dying of TB. He had been unconscious, had reverted to a period of clear awareness, and had sunk back into coma. The physician said, "This is the last time; he will not come back." The nurse said, "Yes: he will come back." He came back twice—the second time only a moment or two before his breathing stopped. X was with him then, and he knew. Then without struggle he dropped away, as if in a deep welcoming of peace. When breathing and heartbeat stopped, the face composed itself into a beauty not to be described.**

Such dismissal, if not reversal, of the will-to-live is independent of any judgment on the part of the dying that his work is finished: there are few who can say that. The dismissal supervenes on completed tasks, but also on broken-off labors —as with the King of Siam in the play, upon an "etcetera"—and on the deaths of the young. It seems to record a swift, infinitely relieving perception that agenda are not the essence of living; and that in some sense endings should be broken off. Otherwise one would regard his position in the universe as that of a spent Roman candle. Let the ever-seeking Faust but arrive at his goal, and—if it is the total goal —he has no future. The peace that comes to the dying is not that of terminus: it is —as I interpret it—the peace of handing on, and of reverting to origins, with the felt opening of a perspective more profoundly valid.[1]

There are many reports of experience from persons who have returned from a part-way passage into death—and I have now in a minor way joined that company —reports which tend to confirm these conjectures. Gerald Heard will allow me to quote from a letter of May, 1951:

> **I believe the account given in Leo Tolstoy's remarkable short story, *The Death of Ivan Ilyitch,* is based on, and gives a vivid account not only of an actual experience, but of the experience which, in its main outline, will be ours when we "emerge"—when, as the Sanskrit text puts it, the grass core is drawn out from its sheath. That we do relinquish our restricted contact with the sensory world and pass into another frame of reference, I feel no doubt, both from my own experience and from those of others.**

Drawing together these fragmentary data of experience, direct and indirect; and passing over a considerable body of literary evidence to the effect that death has a double aspect, that of enemy and that of friend;[2] we may interpret the experience of dying in its usual course somewhat as follows:

After the earlier stages of detachment from identity with the body (in its socially expressive character), there occurs a sort of coming-forth into light, as in passing through a tunnel, an unshelling or emergence like the relief of a diver coming to the surface. The change which often comes over the features—an erasure of the marks of anxiety or suffering, a transfiguring into nobility and peace, a cosmic dignity—this visible change very probably registers a phase of the inwardly felt transition. Even before that point, we must distinguish between the experience of the dying person and the interpretations of the witness, based on normal expressive signs, except at moments of the dying person's return to recognition. There is ground to believe that the dying one tends early to separate his own being-in-the-world from that of his body, as if to say "Where art thou, pain?" And while the welcoming of death has in it a certain natural acquiescence in the growing weariness of a failing organism, a physically conditioned immense relief on "entering into rest"; this welcoming appears to be typically far more affirmative, as if new elements of experience and insight had entered consciousness.

The Beatific Vision As Fulfillment

There is much in what we have noted to suggest that death brings a cessation of experience in time, whether as eternal absorption of the person in the One, as in the concept of Nirvana, or some other type of the beatific vision, consummatory and terminal.

The Hindu conception has its profound insights, based on its legitimate demand that religion and philosophy must found themselves on experience, a "direct awareness of the ground of existence."[3] The essence of this view is not in the notion of Karma—for Karma as the transmission of defective action through successive rebirths is not true immortality. "The real self, which is eternal and universal, does not undergo change." Its innate identity with the One cannot be discarded, though it is disguised and hidden under empirical conditions: its ultimate aim is to recover self-awareness. As Vivekananda inclined to put the matter, "Nature . . . takes the self-forgetting soul by the hand . . . bringing him higher and higher . . . till his lost glory comes back, and he remembers his own nature." The clamorous ego, insisting on its separateness from others

and the One, is finally "cut away": after this consummation, no more experience-in-time.

There is no lack of spontaneous agreement with this outlook in western literature, so far as it, too, is based on direct experience, rather than on traditional imagery. Consider this plea of Siegfried Sassoon in *Sequences*:

> I think
> If through some chink in me could shine
> But once—O, but one ray
> From that all-hallowing and eternal day,
> Asking no more of Heaven,
> I would go hence.

In that summary "go hence," what powerful quitclaim of all lien upon the continuing universe! And yet without surrendering the claim of right, upon which I have insisted, as against the world that has produced us, the right to understand! Then willingly cease?

The Union of Vision and Time

I recur to my suggestion that the two symbols of fulfillment belong together, and cannot truly be conceived in separation. As indicating how this is possible, let me point out that in fact the two modes of experience occur together in this life.

For the course of common living is not without its occasional "rays from that eternal day." Recall the experiences of "illumination" of which John Masefield speaks (So Long to Learn, 179f.). They come—I believe to everyone in some degree—into our most desperate gropings: they offer—for an hour, a day, a group of days—a vision of the meaning of things: "Now, for the first time, I see!" Such inlighting is not a termination: it is a new beginning. The glow vanishes, but the enlightenment remains, unbanishable. And the life-action that follows is lifted and directed by a unique sense of initiation—as if by a new hold on an *a priori* one should always have been living by—an awakening that knows its own awakeness—no completed truth, but an anticipation of ultimate attainment.[4]

This, if I am not mistaken, is the true sense of the Hindu Jivanmukta, release within present existence. For the true eternity is time-inclusive, not time concluding. It spans the future, but also the past. Its insight often arrives (as does every valid *a priori*) with a sense of recollection, as if one were recurring to a past perception, long forgotten. The forward-looking longing transforms itself into a nostalgia. Plotinus has marvelously expressed this double time-reference of the impact of physical beauty:

> perceived at the first glance,
> it is evident that there is such a quality,
> recognized by the soul as something long familiar,
> arresting and beckoning. (Ennead I, vi, 2)

So if, in death, some fragment of the beatific vision should be our lot, arresting and beckoning the passing spirit—one who had already known love in its truthfulness—it would be indeed a glimpse of eternity, and a oneness with the One: but not a terminus of time in eternal changelessness. For the time which can be untimed, at a time, is not ended. It would be at once self-recovery, remembrance, and the continued lure to create through love in ongoing time. Our oneness with the One is participation, not in fixity, but in partnership with him that continually labors and creates, world without end. . . .

> Victor, I yield the fortress of my heart.
> The doors fly open, and the poor lips part
> Once more, and then no more, world without end.
> The cup is poison, and the thought is death;
> And He that gives them,
> is not He the Friend?

This was his faith; it was also his deed. "During his execution," says Nicholson, "which was carried out in a barbarous manner, Hallaj displayed the utmost fortitude." (Hastings VI, 480-82). He left upon his tormentors an undying impression of inner elevation.

Footnotes

[1]But whether from a broken-off ending or from a sense of tentative conclusion, let me here record my conviction that though we of the West may have lost the power of relinquishing life by inner control, the normal will-to-die should be respected. With that will there also arrives the right to die, often cruelly denied or delayed, through a mistaken view of duty, abetted by the necessities of law.

[2]Much could be recorded of the widespread recognition in all cultures of the friendliness of death. Schubert's *Death and the Maiden,* with its terminal assurance, "Bin Freund, und komme nicht zu strafen," may illustrate. And even in the more terrible form of death, the note persists. A striking instance is found in the execution—some say the crucifixion—of the Persian mystic Al Hallaj in Baghdad, March, 922 A.D., done to death for blasphemy because he said "I am the Real." Al Hallaj had anticipated his fate, and had written:

> Slayer, I hail thee with my dying death,

[3]Swami Asashananda, "Hindu View of Immortality," in Prabuddha Bharata, February, 1957, 51 ff. The following quotations in this paragraph are from the same article, recording an address given at Northwest Philosophical Conference, U.S.A., 1956.

[4]The Meaning of God in Human Experience, 30 f.

But-Forever?

Robert J. McCracken

A Roman Catholic priest whose parish is in a slum in Liverpool, England, spent three days in a beautiful home with spacious grounds in Beverly Hills, California. As he took leave of his host he said, "It's perfectly wonderful here. I don't know how you are going to appreciate heaven!"

Surely there is something in that for each of us! We settle down, become very comfortable, establish ourselves so securely, or as we think so securely, that the thought of heaven seldom visits our minds, and is not always welcome when it presents itself. F. W. H. Myers, who was deeply interested in psychic phenomena, talked with a friend about life after death. The friend tried to steer the conversation in another direction by saying, "Of course, if you press me, I believe that we shall all enter into eternal bliss, but I wish you would not talk about such disagreeable subjects."

Why should talk about life after death be disagreeable? It is usually due to misconceptions. A man assured me once that he had no wish to spend eternity in a white robe, wearing a crown, strumming a harp, and singing hymns interminably, even if the streets were made of gold and the gates of pearl. It is incredible that some people should treat so literally the glorious imagery of the Bible. It is all a picture; it is an attempt to express the inexpressible. White robes are symbols of stainless purity, crowns of moral victory, harps of abounding happiness, gold of the timelessness of heaven—gold does not rust—and of the preciousness of it. Stainless purity, moral victory, abounding hap-

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Who Wants to Live-

piness, infinity—the Easter faith is the promise of something we all want, and never cease to want, something for which our hearts crave, something not to be had in this world, but to be found in heaven.

And what makes all this urgent and imperative for us, no longer a matter of indifference and unconcern, is when bereavement invades the home or the immediate circle of our friends. We want to be assured then that it is not "good-bye for ever." The most convinced agnostic, when he stands by the grave of a well-loved person, has a moment when he cannot believe that the dear companionship, which meant so much, is finished for ever. It is when love takes full possession of our hearts that the desire for immortality is strongest. Love cannot brook final separation or endure the thought of extinction. Eighteen years after his wife's death David Cairns dedicated to her his greatest book. It was characteristic of the man that the book was dedicated not to her memory but quite simply "to H. W. C.", as if she was still beside him. Right up to his last days he used to say that all through the years (and he lived for 36 years after her passing) he had never lost the vivid sense that she was alive, more alive than ever, and not far away; and he never ceased to cherish the active expectation of a rich and happy reunion with her in the life beyond.

Does anybody maintain that he is not interested in immortality and has no wish to live for ever? Are you not thinking too much about yourself? Think of others, an honored leader, a revered teacher, those most precious to you. Can you tolerate the thought of anyone precious to you being blotted out? Remember, too, that there are those to whom you are precious. Even if you can contemplate your own death and say, "I do not care whether that is the end of me or not," there are those who would care and do care deeply. There is so much in you that goes beyond yourself, so much that involves others, others whom you love and who love you.

Moreover, when anyone says that he has no wish to live for ever he has failed to grasp what the Christian hope of immortality is. It is not just a promise of never-ending existence, without heights or depths, without challenge or achievement. That would be a life of infinite boredom and monotony.

In the case of the Christian hope of immortality it is not just an endless prolongation of the life we know here on earth but a life that has quality as well as continuity. It is not just more of the same but something finer and better. Never think of immortality in terms of duration only.

> Tomorrow and tomorrow and tomorrow
> Creeps in this petty pace from day to day—

in those words of Shakespeare has expressed the intolerable tedium of a mere succession of days. What the Christian faith means by eternal life is not never-ending existence, but a life no longer subject to temporal conditions at all, without limitations, with many mansions, infinite realms where there are new truths to find, new beauties to enjoy, new personalities to know. "To die," said James Barrie, "will be an awfully big adventure."

On the tombstone of the historian John Richard Green were inscribed the words, "He died learning." Late in life William James was asked why he felt the practical need of immortality. He answered, "Because I am just getting fit to live." This life is too short for the fulfillment of our purposes and ideals. It is given for wisdom, and yet the oldest and wisest have so much to learn; for growth in goodness and yet so much evil remains; for patience and sympathy and self-control and love, and yet we are fretful and hard and weak and selfish. But the living hope which the resurrection of Christ begets in us is that in the life to come the limitations which hamper our growth here will be removed. We shall find ourselves in a new environment in which our better nature will have its full development—strength of heart for higher service, vigor of mind for more truth, purity of soul for the vision of God.

> **On earth the broken are,**
> **In heaven the perfect round.**

When the Bible speaks of the rest that is the reward of those who enter heaven it does not mean idleness, endless relaxation, a kind of perpetual holiday. Parodying such a conception somebody described a maid-of-all-work as saying in her weariness:

> **I'll be where loud anthems is alway a-ringing,**
> **But as I've no voice, I'm clear of the singing,**
> **Don't mourn for new now. Don't mourn for me never,**
> **I'm going to do nothing for ever and ever.**

Who would want to do nothing for ever and ever? The rest the Bible speaks of is the absence of weariness and strain that comes with fruition and fulfillment, that comes from a mind at leisure with itself, that comes from perfect correspondence with a perfect environment. It means that faculties worthily employed here will be given fuller scope hereafter. Said Tennyson of the Duke of Wellington:

> **We doubt not that for one so true**
> **There must be other, nobler work to do.**

"His servants shall serve Him." God will not take the tools from our hands just when we have learned how to handle them. We shall carry with us into the future life not our character only, but the powers and capacities we have acquired through honest effort and service here.

Such a prospect may have not attraction for the person who has not at least begun to love duty and beauty, truth and God. In heaven such a person would be like a man with no ear for music at a Beethoven concert. We ought to keep alive in ourselves and to cultivate the desire for our true country. The New Testament does not teach that eternal life can be enjoyed only in the world to come or that we have to wait for death to know it. It tells us that we may enter into that life here and now and, though we may rightly think of death as the gateway to a fuller life, we ought not to think of it as the beginning of the life everlasting. The life everlasting begins not at the moment of physical death but at the moment of spiritual rebirth, the moment of conversion. Nothing could be more emphatic than the saying of Jesus: "He who hears My word and puts His faith in Him who sent Me, has eternal life; no judgment will be passed on him; he has already crossed over from death to life." And again: "This is life eternal—to know Thee the only true God, and Jesus Christ whom Thou hast sent." So far from turning attention away from this present life the Easter gospel sets it in true perspective, gives it meaning, direction, glory. In a sense you have to be otherwordly before you can properly appreciate the world and fulfil your true function in it. It is when you begin here to experience the life eternal that you try to make life here for others a foretaste of the life to come. All of which brings me back to the conviction at the heart of the Easter message: "Blessed be the God and Father of our Lord Jesus Christ! By His great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead."

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Hospital Prayer Room

The lady in the accompanying picture is a patient at Healthwin Hospital, South Bend, Indiana, a large county hospital and one of the most modern and best-equipped in the whole country for tuberculosis patients.

The Prayer Room was dedicated January 9, 1955. I was then serving as part-time chaplain for the St. Joseph County Council of Churches and had the privilege of leading the dedication service and preaching the dedicatory sermon.

The Prayer Room had an interesting origin and development. One evening I was eating dinner with several staff members at the hospital. Our conversation centered about prayer and its relationship to certain patients. The Catholic Prayer Room was mentioned and the fact stressed that we Protestants needed one. Miss Bondurant, one of the staff members, said provisions had been authorized by the Board of Trustees for us Protestants to have a prayer room as soon as we requested it and were willing to take the responsibility for furnishing it. Most of us did not know this, but it sparked our interest to the extent that we went to work.

Dr. Custer, the superintendent, gave us wide latitude in choosing one of the patient's rooms to convert into a prayer room. Miss Cleo Harter, supervisor of nurses' training, other staff members, patients, officials of the council of churches, and friends in the community all became interested in the project and supported it with their cooperation and money. After considerable consultation a room was selected, furnishings ordered, installed, and paid for.

On the outside of the door leading into the Prayer Room is a bronze plaque with these words:

Enter to Pray
Depart in Peace

The room itself is appropriately furnished. The front part was raised to serve as a chancel. A picture of Sallman's Head of Christ is above the altar; candles, a cross and an open Bible on top; and the words "Peace I Give to You" above the Dove of Peace on the front. A pulpit, kneeling rail, and baptismal font are also a part of the chancel. A heavy carpet is on the floor and comfortable pews placed on it. The stained-glass windows were added a year or so after the room was originally furnished and dedicated.

The very presence of this Prayer Room is significant, especially since it is located on the second floor near the surgical rooms where many patients encounter the supreme physical crises of their lives. It symbolizes the presence of Christ and helps to make his presence felt throughout the entire building. It has inspired both staff and patients to encourage and help other hospitals in the area to establish prayer rooms of their own, and helped to make possible the employment of a full-time chaplain.

J. Edward Lantz

—a sermon on healing

Christ's Healing Power

J. Edward Lantz

This morning we want to think about Christ's healing power. We've all thought about this topic, I'm sure. Perhaps we've admitted that Christ has power to heal some people but doubt his power to heal us, or perhaps we've even doubted his power to heal any one. To throw light on these perplexities let us ponder Christ's healing of the lame man at the Gate Beautiful in the Temple of Jerusalem. (Read Acts 3:1-10).

Peter and John were going into the Temple at the hour of prayer, which was the ninth hour. This was about 3:00 o'clock in the afternoon. At this time every day a lame man was carried up to the Gate Beautiful so that he could beg as the people came into the Temple to pray. This man's friends carried him there inasmuch as he was lame from his birth. After they left him he would hold out his hand and beg whatever coins he could from those who passed by.

On this particular day he saw Peter and John going into the Temple and so he asked them for alms. Peter looked at him, as John did. Then Peter said, "Look at us," and, of course, the man did. The lame man fixed his attention upon them expecting to receive something from them. But Peter said, "I have no silver and gold, but I give you what I have. In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand and raised him up and immediately his feet and ankles were made strong, and leaping up he stood and walked and entered the Temple with them, walking and leaping and praising God. And all the people saw him walking and praising God and recognized him as the one who sat for alms at the Beautiful Gate of the Temple. And they were filled with wonder and amazement at what had happened to him." (Acts 3:6-10). R.S.V.

But this is not the end of our story. He clung to Peter and John as the source of his healing, and all the people that were round about ran to them in the portico, and they were astounded. And when Peter saw how excited the people were he preached a little sermon to them. He said, "Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk? The God of Abraham and of Isaac and of Jacob, the God of our fathers, glorified His servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him." (Acts 3:12-13). R.S.V.

Peter went on to say that the Jews whom he was addressing had denied the Holy and Righteous One, and had asked for a murderer to be granted to them, whose life they spared; but they killed the Author of Life who God had raised from the dead. To this Peter and John were witnesses.

The main point that Peter made was that he did not heal by his own power or piety, but by faith in the name of Jesus Christ. It was Christ who had healed this lame man. It was Christ who had restored strength to his feet and ankles so that he was able for the first time in his life, to get up and walk. Not only could he walk, but he was able to leap, to enter the Temple by his own strength, and there to praise God. And what better thing can any person do than to praise God immediately after he is restored to health. I know this is what I'd do, and I'm sure it's what you'd do, if you were suddenly made strong and healed of your infirmities.

This is a wonderful story of healing. Two persons, Peter and John, were able to utilize the healing power of Christ in such a way that the lame man was healed. He received strength, and by receiving strength he was made well.

The Question

The question we must ask ourselves today is this: Since Christ was able, through Peter and John, to heal this man who was lame from his birth, is he equally able to heal us through our Christian friends in a similar way? If so, why doesn't he restore strength to our feet and ankles, to our hands and wrists, to our arms and legs, like he did to the lame man? This is the question that is so difficult to answer and the one we have all thought about so many times. Let me highlight what I mean by relating an experience I had recently. After preaching a sermon on the subject of healing a lady from the congregation came up to me and said she had been sick and ordered to go to the hospital. Before reserving a room she prayed for healing and God healed her. She never had to go to the hospital. A man from the same congregation came up to me later in response to the same sermon and told me his wife had heart trouble and that she prayed and prayed for healing but nothing had ever happened to heal her. She still has the heart trouble and is becoming more and more discouraged every day.

I cannot offer a complete solution to the problem of why some persons are healed and others are not, but I would like to suggest several partial answers. My first is that Christ wants everyone of us who are sick to be healed. He came to give everyone of his children abundant life. Jesus said, "I came that they may have life, and have it abundantly." (John 10:10). It is not Christ's will that any one of us be sick! God does not want us to be sick! This conviction grows upon me more and more deeply as I get older and minister to those who are sick as a pastor and hospital chaplain. I sincerely believe that Christ wants everyone of us to be well.

My second reply is that people do not get sick physically because they have done something wrong, yet many people believe some sin has caused their sickness. I remember so well my father's dilemma concerning this. He was well all his life till a few months before his death. When he was well he believed that sickness did not come as a result of sinning or of doing something wrong, but when he himself became mortally ill he kept asking, "What have I done wrong? What have I done wrong that God inflicts this suffering upon me?"

It's the same question that Job asked himself when he suffered and that his friends kept putting in his mouth, "What have I done wrong that God is punishing me in this manner?" Job's answer was that his suffering was not a result of his sinning. Rather he was afflicted in spite of his righteous living and not because of sinful thoughts or deeds.

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Listen to what he says in his own words:

> O that I might have my request
> and that God would grant my desire;
> that it would please God to crush me,
> that he would let loose his hand and cut me off!
> This would be my consolation;
> I would even exult in pain unsparing;
> for I have not denied the words of the Holy One.
>
> Job 6:8-10 R.S.V.

A close ministerial friend of ours who had polio in his youth struggled with this problem till he came out the same place Job did. In speaking of his experience he said that he could not understand for years why God should punish him by making him unable to enjoy the blessings of health that his friends enjoyed. Finally he had to face up to his life as it was.

Then the question occurred to him, "Why should I receive special favor from God? Why isn't it possible for me to be stricken the same as anybody else?"

God would indeed be playing favorites if he deliberately and willfully afflicted some but not others. After he succeeded in settling this point in his own mind he ceased worrying and began to make the most of life with the blessings he had. He had no strength in his legs. He had to get around the best he could with crutches, but a spirit of sweetness and serenity filled his life that replaced his former bitterness and everywhere he went he was loved and admired.

Some sickness and disease do occur because people do not take proper and adequate care of themselves. This is true, of course, but it is also true that some persons take excellent care of themselves and still become victims of disease and suffering. Sometimes sickness is not caused by our own failures but rather by the sins and neglect of others. Other times we get sick when neither we nor anyone else fail to do everything possible to insure health. Sometimes we get sick when it is no one's fault at all. We are all subject to disease and suffering, regardless of what we do or do not do. Therefore we can honestly say, categorically, that disease and suffering are not necessarily related to sin, wrongdoing, or neglect. God does not always cause us to be sick because we have done something wrong. We may get sick because we do something wrong, such as eat too much, but surely we cannot blame God for this, and say that it is his will!

My third partial answer is that our bodies are made in such manner that they cannot always be healed. Disease germs are in the world. They are a part of it. Each one of us is subject to them. Even though I am reasonably healthy and have never been sick very much, yet some disease germ may get hold of me tomorrow which will deprive me of health the rest of my life.

The same is true of accidents. We are all subject to them. In driving down here this morning to worship with you I could not be sure I would arrive safely. It was possible to be involved in an accident, either because of my fault or the fault of someone else. Even though I love God and worship him, he has not promised to safeguard me from disease, suffering, or accidents. We are all subject to the calamites of the world of which we are a part.

More than this, our bodies grow old with the passing years and lose their power to retain health and vigor. Their power of healing diminishes and destructive forces therefore have greater opportunity for damage. No person is promised eternal life on earth. No one of us, no matter how well he lives or how much he trusts in God, is able to live forever on this planet. Sooner or later, in one way or another, we must pass from our earthly home to our heavenly abode, and disease and suffering frequently play a part in our passing.

The final answer I would like to suggest is that Christ's healing power can redeem our spirits even when our bodies cannot be restored. We never become so old or decrepit that we cannot be saved spiritually. Christ's healing power frequently strengthen our bodies, to be sure, but more frequently our souls. Christ is primarily a spiritual power and his healing is mainly in our minds, in our attitudes, in our relationships with other people, and in our relationship to God. Spiritual healing, in turn, often stimulates bodily recovery, but not always. Some of the most cheerful people in the world are those who have to endure suffering for years and years. Contrariwise, some of the most spoiled people, the most arrogant ones, are those who do not know what suffering means.

Spiritual Maturity Through Physical Suffering

This leads me to say that suffering in our bodies often becomes a sacrament to our souls. I know many persons, as you do, who achieved spiritual maturity through physcical suffering. I'm thinking now of a lady who has told me many times, as her hospital chaplain, something like this: "Rev. Lantz, I'm so glad I've had the privilege of coming to this tuberculosis hospital and suffering here, beacuse I've acquired patience that I've never had before. I've learned to sympathize with others who are suffering, which I could not do before. Suffering has helped me to grow spiritually in so many ways. I can even understand the suffering of Christ in a way that I never could understand it before. Through my suffering I have been able to make of my life a sacrament to him and to his glory."

Another patient said essentially the same thing in another way. He is a man in his sixties who was seriously injured in an automobile accident. His leg was fractured in five or six different places, several vertebrae in his spine were dislocated, and his neck was broken. The doctors said he had a fifty-fifty chance of recovery. During his period of uncertainty, before surgery, he described the accident to me and his many injuries. Then his heart swelled with gratitude because his life had been spared and tears came to his eyes as he said, "The Old Man sure had his arms around me that time!"

This statement could be multiplied many, many times. Suffering can become a sacrament. Many of you here at the Warm Springs Foundation are recuperating and will be discharged in due length of time. Others will have to stay longer. Some of you may attain full rehabilitation, while others may make little or no recovery; but whether your recovery is great or small you can appreciate the healing power of Christ. Whether he restores your bodies or not, he is always able to heal your souls. He can prevent you from becoming bitter, so that you do not become angry with him or with anyone else. He can give you patience to cooperate with all the forces of healing at your command. You can receive the doctors' care, new medications and surgery, the nurses' loving attention, the labors of the attendants who do everything possible to maintain your comfort, even those people who contribute to the support of this Foundation, and the many, many friends who pray for you. You can pray for them, as well as they for you, and in doing so you will be blessed.

In conclusion let me say that Christ's healing power was able to heal the lame man and he is also able to heal us. He does not always heal us as we would like. Healing is not always something that occurs instantaneously as it did with the lame man. Healing usually requires time, as growth does. It often requires an extended period of convalescence. Christ's healing power is at work in all of our physical rehabilitation, in all of our mental health; and I even attribute the recuperation of the trees to the healing power of God. This is his universe. This is his world. He has made it in such a way that all wounds in nature and in man tend to be overcome. Scars remain but healing continues just as long as there is life and growth.

Therefore let us trust in Christ and his healing power. Let us pray that he will restore our bodies, but if our restoration doesn't come as rapidly as we think it should, nor to the extent that we would like, let us have faith in him anyway. Let us depend upon his redeeming love, because he is certainly able to heal our minds of evil thinking, of discouragement, despair, animosity, bitterness, and illwill. He can keep us peaceful. He can make of all our suffering a divine sacrament.

Race Relations

The following extensive reply to our November editorial, "You Supply the Text", in which we requested Biblical warrant for attitudes concerning racial questions was made by the Rev. George J. Stafford, chaplain of the Veterans Administration Hospital, Dublin, Georgia. It was originally prepared as a brief for presentation to a local congregation for its consideration.

The following passages of Scripture provide a fair indication of Biblical teaching on the vital subject of Christian race relations. All references are to the Revised Standard Version.

I. In the Old Testament

A. The nation of Israel was separated from other nations for the sake of religious purity, to preserve the true revelation of God, and for the the ultimate sake of the spread of the knowledge and worship of God to all nations of the world.

Genesis 12:1-3—"Now the Lord said to Abram, 'Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, . . . and by you all the families of the earth will bless themselves.' "

See also Isaiah 42:5-7; 48:5-7.

B. Mankind is fundamentally one, though less fundamental distinctions such as race, nationality, and religion are described.

Genesis 1:27-28—"So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it . . .' "

See also Genesis 9:1.

C. In regard to the widespread misconceptions relative to the curse of Canaan, generally known as the "curse of Ham" (Genesis 9:20 ff), it is enlightening to note (1) that God is not said to have cursed anyone, (2) that Noah did not curse Ham, thought by many to have been the father of the Negroes, (3) that Noah did curse Canaan, his grandson, (4) that Canaan was the father of the Canaanites, (5) that when the Israelites left Egypt they killed the Canaanites as they settled in the land of Canaan, and (6) that those of the Canaanites not killed either left the country or intermarried with the Israelites.

II. In the New Testament

A. Jesus proclaimed the gospel in terms of unbounded love.

1. Jesus preached in Samaria as described in John 4:4-42. Verse 9 indicates that Jesus was not bound by racial prejudice as were many of the Jews.

John 4:9—"The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me, a woman of Samaria?' For Jews have no dealings with Samaritans."

2. Jesus summarized the law and the prophets in such a way as to link our love for God together with our love for our neighbor, with no distinction being made as to the neighbor's race or color of skin.

Matthew 22:36-40—" 'Teacher, which is the great commandment in the law?' And he said to him, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it. You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets.' "

3. Jesus interpreted who our neighbor is by giving the parable of the Good Samaritan which shows how Christian love crosses racial barriers (Luke 10:25-38).

4. Jesus spoke of the gospel as being for all people everywhere, and urged that disciples be made of all nations.

Matthew 28:18-20—"And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.' "

See also Acts 1:8.

5. Jesus said that we serve him as we minister to those in need in his name, which certainly precludes racially inspired acts of violence and threats to the basic economic security of our colored brothers.

Matthew 25:44-45—"Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?' Then he will answer them,

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'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' "

6. Jesus announced his gospel in terms of the most universal of all the Old Testament prophets (Isaiah 61:1-2), and illustrated his sermon that day by showing that a non-Israelite widow was used to feed Elijah, and that the only leper cured by Elisha was Naaman who was a non-Israelite. It is tragic to note that the congregation was so incensed that (Luke 4:29), "They rose up and put him out of the city, and led him to the brow of the hill on which their city was built, that they might throw him down headlong."

The quotation from Isaiah as used by Jesus is found in Luke 4:17-19, "And there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, 'The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.' "

7. Jesus said without qualification that his followers should engage in his ministry.

John 14:12—"Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father."

8. Jesus spoke of the love that Christians should have for one another. There are no racial distinctions indicated.

John 15:12-14—"This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you."

John 4:20-21 interprets this commandment as follows: "If any one says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from him, that he who loves God should love his brother also."

9. Jesus gave positive instructions as to how to live in terms of Godly love with each other. We know the Golden Rule best in the traditional words, "Do unto others as you would have them do unto you."

Matthew 7:12—"So whatever you wish that men would do to you, do so to them; for this is the law and the prophets."

B. The record of the early church speaks impressively concerning Christian race relations.

1. Philip preached in a city of Samaria (Acts 8:5), generally thought to have been inhabited by a racially mixed people.

2. Philip sat in the chariot with the Ethiopian eunuch who was a black man, led him to Christ, and baptized him (Acts 8:26-39).

3. In Acts 10:1-48, it was revealed to Peter that he should not call any man common or unclean, that in every nation any one who fears God is acceptable to God, and that the Holy Spirit could be received by the Gentiles.

Acts 10:28—"And he said to them, 'You yourselves know how unlawful it is for a Jew to associate with or to visit any one of another nation; but God has shown me that I should not call any man common or unclean.' "

Acts 10:34-35—"And Peter opened his mouth and said: "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him.' "

Acts 10:44-45—"While Peter was still saying this, the Holy Spirit fell on all who heard the word. And the believers from among the circumcised who came with Peter were amazed, because the gift of the Holy Spirit had been poured out even on the Gentiles."

4. The Council of Jerusalem decided that no obstacles (the emphasis was racial) should be placed in the way of Gentiles who visited to share the Christian fellowship (Acts 15:1-35).

Note especially Acts 15:7-10—"And after there had been much debate, Peter

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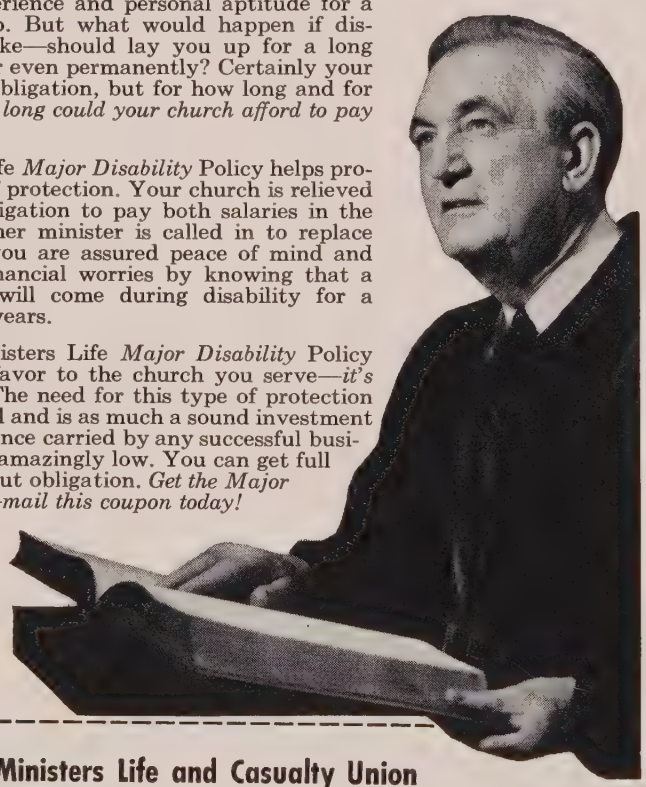

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rose and said to them, 'Brethren, you know that in the early days God made choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. And God who knows the heart bore witness to them, giving them the Holy Spirit just as he did to us; and he made no distinction between us and them, but cleansed their hearts by faith. Now therefore why do you make trial of God by putting a yoke upon the neck of the disciples which neither our fathers nor we have been able to bear?' "

5. Paul said on one of his preaching missions that every nation of the earth is from a common source, and that we all are the offspring of God. The phrase, "boundaries of their habitation," is modified by the companion phrase, "determinded alloted periods."

Acts 17:26-28—"And he made from one every nation of men to live on all the face of the earth, having determined alloted periods and the boundaries of their habitation, that they should seek God, in the hope that they might feel after him and find him. Yet he is not far from each one of us, for 'In him we live and move and have our being'; even some of your poets have said, 'For we are indeed his offspring.' "

C. The New Testament welcomes the Christian people of all races into the kingdom of God and teaches that in Christ Jesus there is a common meeting ground of Christian fellowship irrespective of race, language, and national backgrounds.

1. Jesus praised the faith of the Roman centurion who was a Gentile.

Matthew 8:5-13, especially verses 10 and 11—"When Jesus heard him, he marveled, and said to those who followed him, 'Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven.' "

2. Jesus spoke of non-Jews who will become one flock and have one shepherd. There is no indication that "other sheep" refer only to white people.

John 10:16—"And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd." See also John 3:14-17; 6:35-40; 12:32.

3. John 11:49-53 states that Caiaphas prophesied truly when he said, ". . . that Jesus should die for the nation, and not for the nation only, but to gather into one the children of God who are scattered abroad. So from that day on they took counsel how to put him to death."

4. Paul, the foremost apostle of Christianity, states forceably that all Christians are children of God and heirs with Christ.

Romans 8:15-17—"For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, 'Abba! Father!'

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it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ . . ."

5. Paul spoke of the unity in diversity which is the glory of Christianity.

Galations 3:28—"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

6. Paul's letter to the Ephesians spoke of Christ having broken down the wall of hostility that he might reconcile Jew and Gentile in himself.

Ephesians 2:11-22, especially verses 14 through 16—"For he is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end. . . So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God."

Ephesians 4:3-6—". . . eager to maintain the unity of the spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all."

7. Paul in his letter to the Colossians spoke of the new nature of the Christian with its different standards from the old nature.

Colossians 3:9-15—"Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator. Here there cannot be Greek and Jew, circumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all. Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts to which indeed you were called in the one body. And be thankful."

8. John states that the racially integrated saints in heaven will sing a triumphant song.

Revelation 5:9-10—"And they sang a new song, saying, 'Worthy art thou to take the scroll and to open its seals, for thou wast slain and by thy blood didst ransom men for God from every tribe and tongue and people and nation, and hast made them a kingdom and priests to our God and they shall reign on earth.'"

9. John also describes the racially mixed multitude who will worship God.

Revelation 7:9-10—"After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, 'Salvation belongs to our God who sits upon the throne, and to the Lamb!'"

D. Jesus' rebuke of the scribes and Pharisees (Matthew 15:1-9) could well be spoken today in terms of current racial discrimination. May God forbid that the same judgment which came upon the first century Jews should be necessary for twentieth century America.

Matthew 15:1-3, 6-9—"Then Pharisees and scribes came to Jesus from Jerusalem and said, 'Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they ear.' He answered them, 'And why do you transgress the commandment of God for the sake of your tradition? . . . So, for the sake of your tradition, you have made void the word of God. You hypocrites! Well did Isaiah prophesy of you, when he said: 'This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the precepts of men.'"

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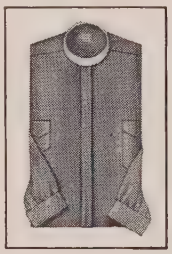

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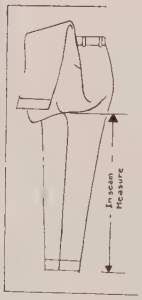

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The minister's success is often directly attributable to the loving and untiring patience of his quietly dedicated good wife.

For Better or for Worse

John Schott

Most ministers, being human, suffer from the common temptation "to think more highly of themselves than they ought." If their official church statistics show a substantial gain in financial or numerical report, they take "modest delight" in their singular success, but if the records reveal a loss in dollars or members, they indulge in some questionable rationalization, regretting that they are living in a changing community or amongst people who are callous and unresponsive to Truth.

But a minister in evaluating his success or failure must not forget that there are a number of attenuating circumstances which he so often blindly or perversely refuses to take into consideration. One of them is his wife, who behind the scenes, has quietly played a more important role in his life than he realizes. Dr. Albert W. Palmer, the distinguished president for so many years of the Chicago Divinity School, expressed that thought very bluntly when he wrote: "Many a minister has had a happier pastorate than he knows because his people loved his wife." Any prolonged consideration of that statement should prove a shattering blow to many a minister's inflated ego, for, even though he is reluctant in admitting it, his success all too often is directly attributable to the loving and untiring patience of his quietly dedicated good wife.

A Stabilizing Force

For one thing, if she is a capable, charming and consecrated woman, she usually proves to be a tremendous stabilizing force in the manse. Anna French Johnson, who has written a book on the distaff side of the ministry, has claimed that a minister is a terrific problem to his wife for he has to be treated as a "composite fractious child, invalid and genius." Being in the public eye as he is, a minister gets a good share of undeserved praise and blame. Here is where a wise minister's wife often is of inestimable value to her husband. As a tin god on wheels to so many of his people who fawn on him, a minister all too often slowly and sadly succumbs to their syrupy and insincere praise. To bask in the adulation of any available audience is a weakness for ministers as well as for people in the best of families. Stephen Leacock, in his biography of Charles Dickens, says:

> **An ignoramus could hurt his feelings, a fool could strike him to the heart; he must have homage; he must have recognition; everyone, every single person must admit that all he did was wonderful.**

Unfortunately there are a number of ministers who, having been fed on a steady diet of praise for many years, fail to realize that they have become addicts and are miserable if their people are not extolling them at every turn of the road. Some of them can even put on a good act, skillfully parading themselves as cruelly driven and overworked saints. Such people have a Messianic Complex, and are taking themselves too seriously. Many a minister's wife, when she discovers that her husband is succumbing to such false and fatal flattery, has to go into action immediately. Gently but firmly she has to remind her spouse that it is later than he thinks, that his sermons are perhaps too obvious, dull, obscure or painfully lacking in adequate preparation. It is, of course, a very embarrassing ordeal, but many ministers are eternally grateful to their loving wives who have apprised them of the situation rather than have the sad news trickle to them through the town gossip or at a special meeting of the Session.

Some ministers' wives are very gifted in this art of cutting their husbands down to their proper size. One of them, well-known to the author, usually starts in a very innocent and naive manner by saying, "Forgive me, dear, for being so stupid, but what were you trying to prove this morning?" or "I apparently was very tired this morning, for the sermon seemed unusually long." At other times her approach has been a little indirect and one has to read between the lines. If she says, "that certainly was a very simple, direct sermon", or "I liked your text", her husband wisely does not pursue the subject, for he catches on quickly and realizes that he had better spend a few more hours each week in his study rather than on the golf course.

Not so long ago an amusing cartoon appeared in the *New Yorker* in which a stodgy and stuffy minister says in a most distressing manner, "But, dear, I can't help sounding sanctimonious." How indebted many ministers must be to their long-suffering wives who have spared them from becoming inordinately unctious, oozing a disgusting type of piety wherever they happen to be. Some one has very cleverly said that a minister must live with his people to know their problems, but he must also keep himself apart from them and live with God to know the solution to their problems. But the danger is ever present that he will be tempted to go to extremes and become an overly-pious, pharisaical creature spouting a dull and boring theological jargon. To him it might be a very thrilling indoor sport to discuss just how many angels can dance on the point of a needle, but to most of his practical and pedestrian parishioners such speculation is nothing short of futile if not stupid mental gymnastics. In the sheltered and secluded halls of his semi-

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nary such a question seems extremely important and significant to the neophyte, but in the rush and roar of the busy world it cuts little ice. The number of ministers' wives is legion who have kept their husbands' heads out of the clouds and their feet firmly planted on the earth, constantly reminding them that religion is not an argument to be resolved but a life to be lived.

Bolstering the Spirit

On the other hand it often falls to the lot of a minister's wife to bolster up her husband's waning spirit. Ministers do have their difficult moments, for many of their parishioners are sorely lacking in common courtesy and decency. In every parish there are a host of domineering and opinionated individuals who impose their ideas upon their pastors—miserly and shrivelled souls who have no vision and wilfully sabotage their pastors at every turn of the road—neurotic women who suffer from imaginary ills and demand an inordinate amount of their minister's time to cry on his shoulder. A deeply sympathetic and understanding wife can be of great help to a clergyman when these people annoy him and the going gets rough. But there are also other times when a minister, like Elijah, has low moments and goes off and sulks, feeling that he is waging a lonely struggle against tremendous odds, or that his intentions, so pure and crystal clear to himself are perversely being misconstrued and misinterpreted. At times there is something very pathetic if not pathological about a preacher who is extremely touchy and sensitive; to his way of thinking, even the mildest criticism of him is a glaring indication of spiritual treason or an obvious lack of confidence in his ministry. Needless to say there are many ministers who, when such a depressing spirit has taken hold of them, have used their wives as safety valves and have blown off to them. Fortunate is the preacher who is a good listener as his people pout out their troubles to him. But how many ministers there are who should be deeply appreciative of their wives who also are good listeners, permitting them to get all of their secret hurts out in the open where they can see them for what they are and not be overwhelmed by them.

One of the least recognized saints of the early church was Barnabas who had the happy faculty of doing an effective piece of work in the background. It was he who brought Paul out of "retirement" at Tarsus and persuaded the officials at Jerusalem to commission him as a missionary of the church. It was he also who, when John Mark was censored by Paul, pled that he be given a second chance. At all times Barnabas was well content in playing a minor role as long as the Lord's work was being done. So also has it been with many a minister's wife. Wisely she has avoided the limelight, never attempting to distract from her husband's glory. Faithfully and diligently she has plodded on, doing her important and significant work in a most inconspicuous manner.

A good illustration of this type of service can be seen in the book which was very popular only a few years ago entitled, *One Foot in Heaven.* It is the story of a most self-sacrificing minister who only after long hours of prayer decides to change pastorates. The sympathy of most readers is naturally with him for he seems to be a true man of God. But there are others whose hearts go out to the dutiful wife who tagged along with him. As soon as the furniture was moved to the new manse this devoted minister invariably escaped to the peace and quiet of his study while his wife, armed with a scrub brush and buckets of water, tackled the filthy floors and woodwork in an heroic effort to make the new home livable. The average parishioner was, of course, impressed to learn that his "dear pastor" was a deeply spiritual creature who spent his time in his study reading his Bible and saying his prayers. But those of a more practical and mundane point of view do not hesitate in claiming that the real "saint" in that family was the conscientious wife whose grimy hands were constantly soiled by an unending number of humble domestic chores. Even the author seems a little embarrassed about the way in which he plays down the long-suffering wife, for grudgingly he admits that the wife had many redeeming virtues for she was at all times "patient with his foibles, tender in his discouragement and sturdy as the rock of Gibraltar in his hours of crisis."

No Privacy

So often a congregation is urged to respect the privacy of the manse. Rightly they are told that ministers are human and naturally resent having to live in glass houses under the searching and piercing scrutiny of their people. When the day's work is ended, they desire to return to the peace and quiet of their homes where the cares that infest the day can be forgotten and they can enjoy the enriching fellowship of those whom they love. It is surprising how many parishioners, if they want to know some person's telephone number, whether the Ladies Aid Society is meeting on the first or third Wednesday, or if a lowly meat loaf is on the menu for the next Family Night Supper, impulsively turn the minister's home into a public information bureau and do not hesitate in calling him or his family at any hour of the night or day. Such inconsideration and thoughtlessness is to be regretted as an unwarranted invasion of a minister's privacy. For this many ministers rightly receive a considerable degree of sympathy.

But what about his good wife? It is her castle just as much as his. Perhaps that is a misnomer, for if her husband possesses an expansive nature, the home becomes a miniature hotel with meals at all hours for visiting firemen or a heterogeneous assortment of lonely and disgruntled characters who inflict themselves on their pastor. The Young People's Society also must feel welcome at the manse even though there are always a few in the group who have the unfortunate habit of breaking everything they touch. And where else except in the manse should the prayer meeting or committee meetings be held when the furnace breaks down or repairs are being made in the church? Some of the devout souls who attend may be short on good manners or cleanliness, but it is not too difficult in the morning for the mistress of the manse to scrap up the caked mud off the living room rug. Then there are those petty and possessive individuals who consider the manse nothing more than an annex to the church, where they can drop in to while away the time until they have to pick Junior up at the close of school or, worse still, where they can borrow anything from the kitchen of the manse and for some inexplicable reason feel no responsibility in returning it promptly.

Ministers generally are extolled and honored as self-sacrificing servants of the Lord, and no one would want to deprive them of the recognition they rightly deserve. They have not entered an easy profession for their lives are constantly crowded with all sorts of baffling problems and difficulties which try the souls of men. Without seeming, however, to detract too much from them, one wonders if their long-suffering wives are not much more deserving of recognition than they are, for these wives not only have to put up with the hazards of the ministry but also the helplessness of the ministers themselves. And that is no easy task, for a clergyman's moods are none too stable and an undue exposure to the limelight gives him an exalted opinion of himself. More than that, many of them have a "fatal facility of speech" which tempts them to whimper and whine, and to place the blame of their ineffectiveness on circumstances beyond their control.

In the dedication of his book, "I Will Lift Up Mine Eyes", Glenn Clark pays this glowing tribute to his wife: "To Louise, whose simple, beautiful life has made our home a sanctuary where the sorrowing may find comfort, the erring may find forgiveness and the lonely may find love." Here is, indeed, a man who well realized the inestimable debt he owed to his faithful and sacrificial wife. Well would it be for almost every minister to follow his example and never underestimate the power of a woman. All things being equal, the chances are that he "has had a happier pastorate than he knows, because his people loved his wife."

Religion in the British Isles

Albert D. Belden

Dr. Belden, our regular British correspondent, recently visited in America. He is the author of a number of books read widely on both sides of the Atlantic.

A Royal Triumph —

The Christmas Broadcast this year (1957) by Her Majesty Queen Elizabeth II won all hearts. It was by far, in its fresh spontaneity and homely directness, the best royal broadcast thus far. This time the Queen was not only heard but seen, in the tranquil setting of her Sandringham home. To the genuine Britisher who understands the profound democratic symbolism of modern monarchy in Britain it is extremely moving both to see and to hear this slight girlish but dignified figure uttering such wise and brave comments on current life, yet bearing on her shoulders such a unique burden of public responsibility. The 2nd Elizabeth is not only a great Queen in the conventional sense, she is herself a great personality. This is not sentimentalism—but an appraisal of fact.

For My Methodist Friends —

The fiat has gone forth from the Methodist Conference that every minister must have in his study "thirty yards of bookshelves." Here is a comment by Archie Bradford of the *Methodist Recorder.* I think you will agree with me that it is "rich."

"According to The Minutes of Conference, ibid Cumbers (and I shall have a yard of them at the end of forty years) there are 3,454 ministers and students in Methodism—ministers are not students—with 1,180 supernumeraries (men who have stopped buying books and other things). Making a calculation on ministers and students alone—the circuit steward helped here—in Methodism there are 103,620 yards of bookshelves, a mere fifty-nine miles. What a weight of learning in the circulating libraries of our itinerant ministers! Reckoning ten moves in forty years, we have 590 miles of books moving round Methodism. What a Sputnik! The bookshelves, or container rocket, are well ahead of the books, but disintegrate first. Faint voices: "Who's going to find the money?"

A final fling of questions. Thirty yards of books at the beginning of the ministry or at the end, which? How many yards must be kept empty for books not yet published, and to be bought in the years ahead? How many books can be "taken as read"? If I read a yard of my own books in a year, how can I find time to read books from the local library? "Thirty yards of dusting," says a voice—and it isn't the circuit steward this time.

There is some good reading in the Revised Standard Version, twelve shillings and sixpence for one and three-tenth inches—enough to last a lifetime.

The Healing of the Nations —

An Australian visitor to this country, the Rev. C. F. Gribble, General Secretary for Overseas Missions in Australian Methodism, expressed, according to the *Methodist Recorder,* his strong admiration of the way the British people had dealt with the recent invasion of West Indian immigrants. He said:

> **I wish our people in Australia could see how you in Britain have received all these West Indians into your midst and made them members of your community. It would teach them something about national relationships within the Commonwealth.**

It is very refreshing to find the better side of this reaction of the British people to closer contact with their colored brothers brought into relief in this way. It is not the whole story, unhappily, but it does show how big and healthily constructive the churches' contribution to the solution of the problem has been. Another comment of Mr. Gribble's in the same vein says:

> **I have been amazed how you people take the West Indians for granted and assume that as they are members of the Commonwealth they ought to be free to settle in Britain.**

I remember a woman assistant at a station kiosk who had been talking to two colored youths just before I arrived said to me about them: "If you ask me some of these colored boys are better educated than many of our own!" And only this very evening as I write I saw a young man in a crowded tube-train rise so that a colored woman burdened with several parcels could sit down.

That's the spirit! The Christian Spirit will thus heal the nations.

A New Feature of Evangelism —

"A Miracle of Christian Co-operation" was how the Rev. G. Leslie Holdsworth, minister of Southlands Methodist Church, York, described the Christmas service of Nine Lessons and Carols recorded by distinguished speakers and choirs, including the Archbishop of York (Dr. A. M. Ramsey), and the Lord Mayor of York

(Alderman E. L. Keld).

He was speaking at a special service, when hundreds of York people went to Southlands to hear the recording, which was later taken round twenty hospitals and institutions and dozens of private homes in the city, writes the *Methodist Recorder* York correspondent.

But many people who had taken part in the recording, and some old folk, brought by special coach, came to the chapel, which was specially decorated for the occasion, and the service itself was held by candlelight.

Speaking of the "miracle" Mr. Holdsworth said that every type of Christian churchmanship was represented on the tape, from Roman Catholic to Protestant.

He went on to praise the work of Bill Passman, the leader of Tape Communications, who produced the recording, and said that Mr. Passman had dedicated his special technical gifts to God's service.

Mr. Passman told the congregation that Tape Communications, in its weekly hospital programs, and the special Christmas recording which was taken out to sick and lonely old people, had grown in stature. This was due to people of every description who had given financial assistance and helped in other ways.

As a Christmas present to Tape Communications, Grundig (Gt. Britain), Ltd., tape recorder manufacturers, presented them with six spools of tape, each 1,800 feet in length, and of a new I.C.I. material which is not yet on the market in this country.

An Outspoken Archbishop —

Dr. Joost de Blank, formerly a Vicar in Harrow-on-the-Hill, Middlesex, then later Bishop of Stepney, London and now Archbishop of Cape Town, has overjoyed many of his old friends in Britain by his courageous protest recently against the way thousands of Africans living in hutments on the outskirts of Cape Town are being evicted under the Native Urban Areas Acts.

During a personal inspection of the shanty town of Windermere, which has no sanitation, gutters, streets or lighting, the Primate found Bantu families being broken up and dwellings demolished.

Only male native labor is wanted in Cape Town and women are being told to go home to the native reserves or fend for themselves. Under Government regulations a Bantu must have served one master in the Cape Province for ten years to qualify for residence.

The Archbishop has asked for more welfare work on hardship cases. The breaking up of families was not the fault of the Native Affairs officials, he said, but due "to a law which I describe as diabolical, though to know all about South Africa's laws would take anyone ten years."

Where is the voice of the World Church backing up such men as this? Isolated protests are not enough—the Body of Christ must speak.

John Newton Remembered —

To commemorate the 150th anniversary of the death of John Newton—the co-author, with William Cowper, of the Olney Hymns—a service was held on the evening of December 21 at the Church of St. Mary Woolnoth, Lombard Street, in the City of London, where Newton was rector for the last twenty-eight years of his life.

The sermon was preached by the Rev. D. R. Hill who said that the career of John Newton bore a striking resemblance to that of the Apostle Paul.

New S.C.M. Secretary —

The Student Christian Movement announces the appointment of Rev. John T. Martin as general secretary in succession to Rev. J. Philip Lee-Woolf, and of Rev. Steven Mackie as study secretary in succession to Rev. Patrick Rodger. Both appointments will take effect in the summer. Mr. Martin is the first Anglican to be general secretary for fourteen years. Mr. Mackie is a minister of the Church of Scotland. Until recently he was Chaplain of the Christian College, Madura, South India.

"Outrageous" —

The new Archbishop of Wales, Dr. Edwin Morris, described as "outrageous" a Ministry of Transport proposal to drive a new trunk road through the middle of a Chepstow churchyard.

Hundreds of graves in the churchyard of St. Mary's parish church would have to be opened, as the Ministry want to split the burial ground with a new length of trunk road with its pavement about a yard from the west tower of the church.

Traffic entering South Wales on the main Cardiff-Gloucester road would pass within a few yards of the church door.

To carry out the plan a special faculty from Dr. Morris, as bishop of the diocese, would be required, but he declares himself "certainly opposed to the scheme in its present form." To proceed with the scheme without his sanction would entail the passing of a special Act of Parliament.

The Church and Alcohol —

Church circles have been deeply disturbed recently by a report of the Christian Economic and Social Research Foundation dealing with drunkenness among the "under twenty-one" in England and Wales. "There are two sentences," says the Editor of the *Methodist Recorder,* "which ought to startle and frighten everyone who has the country's interests at heart. The first is that insobriety among persons between the ages of eighteen and twenty-one is "spreading relentlessly over the country," and that it is inevitable that the same dissemination will occur among those under eighteen. And the final words of the report, saying that we—that is, the whole community—are "in danger of allowing a pattern of behavior to become set among youth, which later must poison young parenthood, unless drastic action is taken to reduce the temptations to youth represented by the present day access to alcoholic beverages.

"That is to say, the continuing increase in addition to alcohol among young people is not only harming the thousands who thus intemperately indulge, it is condemning children yet unborn to handicaps from birth due to their parents' excesses."

There is little doubt that the alienation of a large section of the population in Britain from church life is registering itself in a new ignorance of moral dangers on the part of youth. The super-advertising of the liquor firms also has to be seen to be believed. Six giant posters on almost every tube platform are facing the passenger platform. Why is a "licensed trade," licensed because dangerous, allowed to advertise?

Charles Wesley 250th Anniversary —

To celebrate the 250th anniversary of the birth of Charles Wesley, the "Sweet singer of Methodism," the Epworth Press has published a very neat volume called "Fifty Hymns by Charles Wesley" (7s. 6d.). The hymns have been selected by Mr. J. Alan Kay, and they admirably represent both the "classic" Wesley—"Come, O thou traveller unknown." and "O for a thousand tongues to sing"—and the "pop" Wesley (as the young people of today might call him) who wrote the lilting "My God, I am Thine," containing the celebrated line:

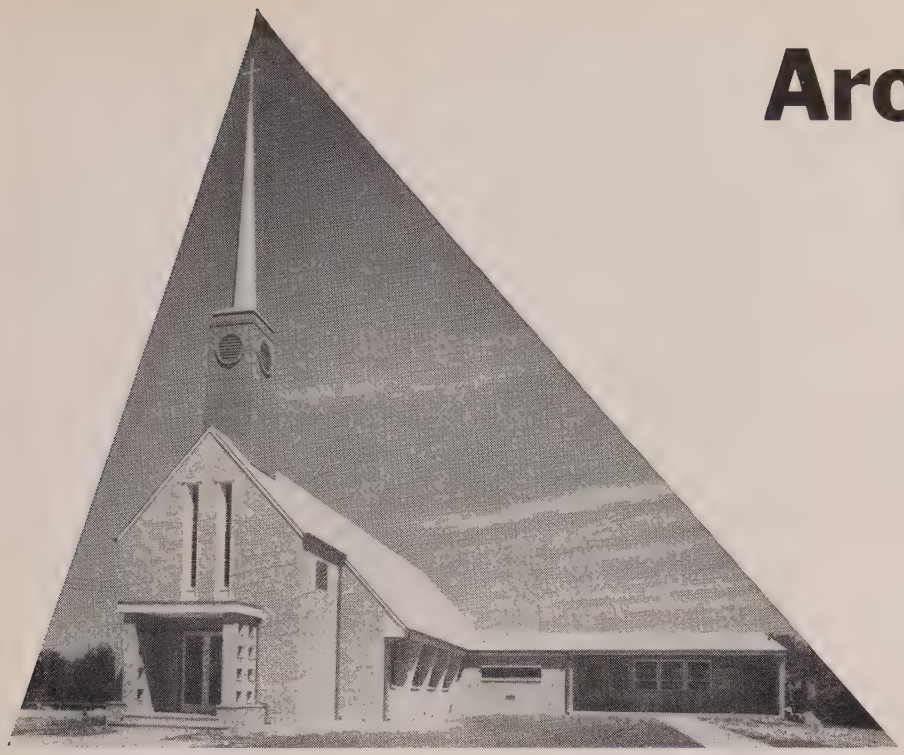
> **And my heart it doth dance at the sound of his name.**

Does anybody sing that today?

Tail Piece —

Some parents of continental origin came to an Anglican Vicar for the Baptism of their infant. The name- "Jacka Willyiam Elsie" was all the Vicar could make of the reply. Surnames are often as curious as that. So he proceeded to baptise the child, naming it Jack William—a boy. But on entering the name in the register, the parents exclaimed in horror and proceeded to write the name Jacqueline Elsie—and another surname entirely. Whereupon the harassed Vicar took them all back to the Church font and turned the boy decently into a girl. Moral—always get the name written down.

Architectural Aluminum



St. Paul's Evangelical Church, Springfield, Pa. Green alodized aluminum roof and steeple, processed and erected by Overly Manufacturing Company, Greensburg, Pa.

Lyne S. Metcalfe

Year by year, ever-increasing demands are made by the church fraternity upon the designer and builder of religious structures. Today's building pace must be rapid, building plans must take into consideration needs of interior advances and their efficient operation, the ever-growing demand for appearance, as well as sound and safe construction principles.

Designer and builder have fully kept pace with these demands, and so, likewise, have developers and suppliers of basic building materials. It is apparent that advances in religious building techniques, materials and methods have fully kept up with developments in the machinery and equipment which function within their walls.

One of these advances is found in the ever-increasing use of aluminum in building construction.

There are good reasons for this.

Aluminum, which might be referred to as a "newcomer" in the utility metals field has penetrated almost every phase of modern living and activity. Increased use in church construction is because tests and long use have shown beyond doubt that aluminum combines many architectural advantages. Of importance among these is the fact that aluminum is light in weight, has an attractive appearance, is easily assembled and easy to handle in sizeable pieces.

The architect and builder seek today in church construction a material with adaptability—and aluminum has that. It eases the solution of many practical problems of church architecture under greatly varied conditions. More aluminum is being used in building today than in any other field.

To all these advantages has recently been added one of great importance—architectural aluminum with colored surfaces. Among the important structures which have benefited from this treatment may be mentioned the Carnegie Institute Library in Pittsburgh, Chetwynd Apartments in Philadelphia, Reroofed Moffet Field aircraft hangars in California and many business and industrial structions.

The widespread application of "architectural aluminum" includes doors, spandrels, guard rails, hardware, trims, windows, decor, grills and light fixtures. It is also being widely used in the field of industrial and commercial and institutional furniture, curtain walls, decorative panellings, siding, accoustical ceilings, roofing, screening, for canopies, cornices, garage doors, rims, jalousies, awnings, flashings, gutters, down-spouts, fasteners, etc.

Today there is an appreciation among industrial and commercial building owners of the advertising and public relations value of buildings that make a good appearance, and figures show that the cost of using aluminum is very low in comparison to many other materials available. There is also the time factor in construction work. Application of aluminum is said to be faster than many other materials used for the purpose.

To return to this interesting development of *color*. Research early set out to find practical methods which will permit colored aluminum surfaces in architectural aluminum. The achievement of a process to make this possible is one of the advances contributed to architecture by metallurgical chemistry.

The need for making color possible at the lowest possible cost was realized early and much of the research went into this phase of the development work. The goal was to produce "permanently" colored aluminum finishes, to reduce the natural glare from base aluminum, to improve further the naturally good resistance to corrosion that aluminum inherently has, and, above all, to reduce surface maintenance costs to a minimum. One of the processes developed, with which this article is concerned "alodizing," gives the builder important economic advantage. Normally, when piles of untreated aluminum panels are stored outside and exposed to rain preparatory to installation, water spots form on the sheet metal, and it is common experience to find that as many as 10% to 15% of such panels must be discarded because of these unsightly spots. "Alodized" sheets, exposed to the same wet conditions, do not experience this type of corrosion.

These objectives have now been realized in "alodized" architectural aluminum now widely used in the construction of most types of modern institutional, commercial and industrial buildings. Its use is also spreading in home building and rural structures where the basic properties of aluminum meet and serve special purposes.

What is the nature of this new low cost "alodine" process for treating architectural aluminum?

In a nut-shell:

The "alodizing" process is described as a non-electrolytic chemical treatment developed by the American Chemical Paint Company. This process produces a colored

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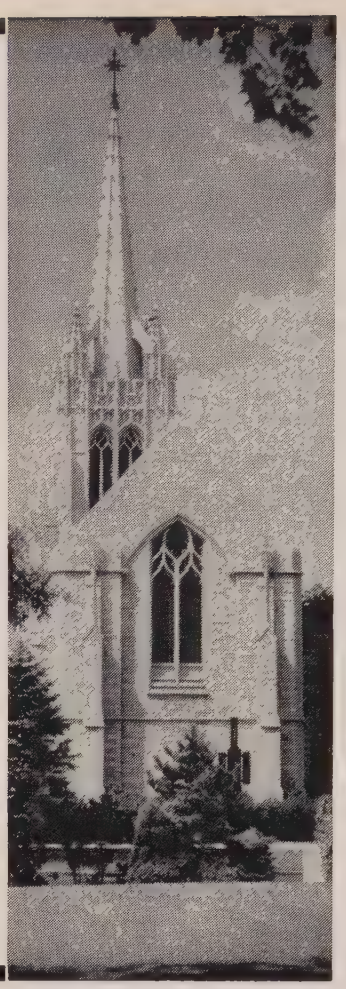

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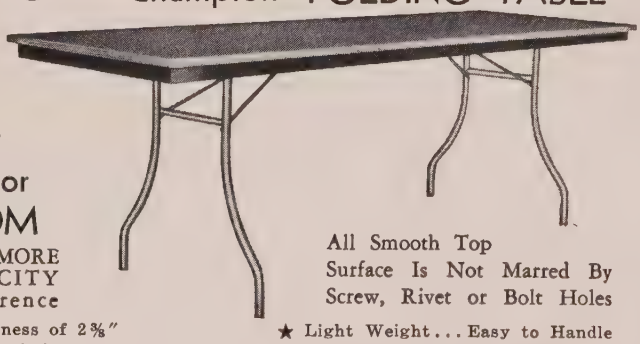

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amorphous chemical surface conversion which, being inorganic (no organic dyes are involved) is a stable to light, weathering, etc.

Further, colored finishes obtained by the use of especially designed equipment and processes are kept under control by the inventors of the process itself. The initial colors made possible by this new lost cost process include natural aluminum, green grey satin, pastel green and deep green—resembling the patina of aged copper.

Research is being continued to develop other suitable and permanent colors such as gold, bronze, brass, etc. Each of these finishes is being used for general as well as special architectural purposes, allowing a pleasing and harmonious appearance to the modern building.

What does the "alodizing" process bring to architecture?

Said F. P. Spruance, Jr., Vice-President of the American Chemical Paint Company, to the writer:

"It has been found to be in the best interests of the architectural and building fields to "alodize" architectural aluminum in three grades. The top grade is for monumental and institutional needs when uniformity is important. The next grade is for commercial and industrial applications when uniformity is of less importance, while the third grade is similar to the second but designed for use where atmospheric conditions (dirt etc.) are not too severe, as on farms, etc.

"What we are all after, of course, is pleasing color, reduction of the high reflectivity of plain aluminum surfaces and utmost possible in long range surface *protection.* Aluminum treated under this process is not alone being used for *new* buildings, but also for renovations and improvements of old ones. It is also serving widely for interior as well as exterior jobs. The process produces uniformly satisfactory shades of green.

"As for the increasing use of aluminum itself, the growing popularity of this metal in construction work is due to its light weight and its easy formability.

"An important factory in application to building is the tendency of the plain metal surface to glare. Architects and builders recognize the objectionable features of this glare and perhaps one of the most important advances which have resulted from the "alodine" treatment is the reduction of this tendency to glare in the sun.

"Along with this is the benefit of a smooth surface metal material rendering it not only easy to clean and keep clean but also provides a definite tendency toward self-cleaning."

Mr. Spruance also pointed out that, in some industrial locations where there exists a prevalence of industrial gases, chemical elements and other atmospheric contaminations causing excessive "weathering" of the surfaces, this process gives added protection. In such instances,

the surface of the untreated aluminum is altered in a very short period of time.

Naturally this raises the question of maintenance cost which is of such importance today.

It is said that "alodizing", when used with lacquer, aids the metal to clean and wash itself and in this way prolongs the fresh, green appearance indefinitely.

On the other hand, untreated aluminum has a natural tendency to hold air-borne dirt and contaminants.

The decor factor is an important one at a time when endeavors are being made on all sides to improve the appearance of buildings—utility buildings in particular. Architectural aluminum is supplied in a wide variety of designs and styles, along with eye-pleasing green surfaces which fit perfectly into the scheme of modern architectural trends. It is especially noteworthy in this connection that the darkest of these available green hues simulate the patina of aged copper.

This process has been licensed to approved processors and its control is maintained to assure the constant high quality of the process in actual use.

Already American cities and towns reveal examples of these architectural advances which reflect a new trend toward the ultimate utility and low cost maintenance together with beauty.

A Lamentation addressed to Old Drawings

Ernest O. Brostrom

Old plans of a still living church edifice, old drawings, you are forty years old, and more, since the lines in India ink were placed upon the then clean clear tracing linen. (Was not Jesus' body swathed in linen?) True, down the years you've been stored, handled and rolled till your edges are dog-eared and some areas show wrinkles like a gracious old face, but you still make good prints, clean white lines 'gainst the blue. Now I am told that I may dispose of you.

Old drawings, you served well back there when the structure you were the pattern for was builded. You were contrived that the building which was to grow out of you, which grew out of you, might the more readily serve—"This do in Remembrance of Me!" And now you are to be forgotten, for it has been written: I may dispose of you.

Old drawings, there is a temptation to write of you as the essence, the soul, of the structure you preceded—but not so. Though the directed fingers that held the pencil and the ruling-pen may have aided in making visible the thoughts and alignments of the church, the people you served, those that wanted and planned and sacrificed for the building, put the soul into it, wrought life into the clay, the stone, and the wood. Why, how else could the whole having been fittingly set aside function so well in its youth, and even now serve in the continuation of the Kingdom of God? But now, it is being said, I may dispose of you.

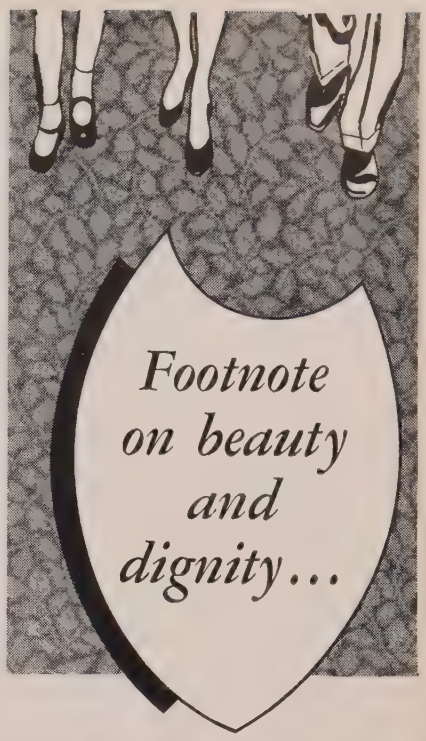
Old drawings, I know your workability was good and your design to be desired. Are there not several offspring and reflections? And came there not one who borrowed prints from you, unauthorized, without as much as asking leave, and builded a second issue? A compliment, perhaps, but the second structure fitted not its property, place, nor church; so its people struggled not knowing the source of the ailing. And now it matters but little for I am informed that I may dispose of you.

Old drawings, I know that your pattern is no longer among the favorites, that your planned arrangement is that of yesterday's popularity, that you project a style of a period the preference for which has waned though it carries an incidental note the form of which the eyes of Jesus may have seen. I believe you still have value, as in the event of disaster occurring to or in the structure your lines depict, or, in the event it might become a desideratum that the building be modernized or added to. However, now, I am permitted to dispose of you.

Old drawings, I unroll you, lay you out flat and place you in the file. Not yet for a while will you be consigned to dust; not until these fingers, growing old, once stained with your ink, can no more lift you; these eyes taking pleasure in your architectural alignments can no more get satisfaction from the scanning; and memories no more evoke the response to life which your building was designed to contribute under the promise of a life more abundant. And this, despite the telling that I may junk you, dispose of you.

Old drawings, old plans for a church building, you will probably never see resurrection, not you, nor your style. There remains but the lingering belief, the hope, that your work, your resultant, may have served well in its time, and in its place.

Mr. Brostrom is an architect in Kansas City, Missouri.



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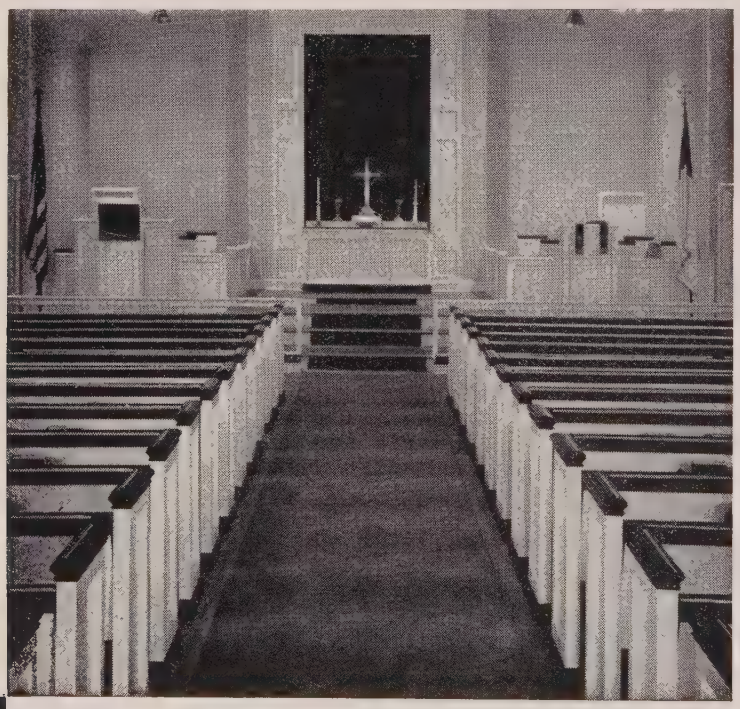

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Pastor's Preparatory Class

John B. Forsyth

Pastors in all parts of the country, in small churches and large, of many denominations, have struggled through the years with classes for young people preparing for church membership. Pastors have tried many courses, some of their own invention, and others published by denominational boards.

Sometimes the material is remote from the interest of the young people; sometimes the classes are so large that most of the teacher's time is occupied in keeping order.

Procedure

After we had faced this problem for a number of years at Bushnell Congregational Church in Detroit, we decided upon a new approach. A proposal, submitted to the Board of Christian Education and the Board of Deacons, contained the following points:

1. A personal invitation to enroll is sent to each young person, grades 8-12, who has not joined the church. An individual letter, with return postcard, goes out about three to four weeks before the opening of classes, in the fall and again in the winter. No general invitation is given in church school or youth fellowships, as we want the decision to be made by each individual without the social pressure of a crowd.

2. Each seminar is limited to eight young people, preferably of nearly the same age and grade. Each seminar meets an hour each week for six weeks with one of the ministers. The course which we used to give in 13 weeks, we have compressed into six. This is possible because we achieve so much more in a group of eight than we formerly did in a group of 25 to 40. There is, for example, no disciplinary problem in a group of eight or less. Seminars are scheduled to fit varying school programs, some at 8:30 a.m., some at 3:30 p.m.; some on Tuesdays, others Wednesdays and Thursdays.

3. The home preparation each week is centered in a work sheet or syllabus, which each pupil takes home from class. The textbook "My Church," prepared

Dr. Howard A. Worth, minister of Christian Education of the Bushnell Congregational Church, Detroit, Michigan, of which the author of the accompanying article is minister, meets with a preparatory seminar of 8th grade young people in his study.

by the Evangelical and Reformed Church and adapted for the Congregational-Christian Churches, is supplied to each pupil. Subjects of the six sessions are: The Bible, Christian Beliefs, The Christian Way of Life, The History of the Church, The Denomination and Its Task, and The Local Church.

Most of the material for filling out the work sheet is found in the text. Where other materials are to be used, these are indicated at the top of the sheet. The syllabus makes use of true-false questions, multiple-choice questions, and narrative questions. Each work sheet consists of two kinds of material: (1) questions of fact, for which there is just one right answer; and (2) questions of opinion, where each pupil's answer is valid for him.

4. The seminar sessions are held in the minister's own study, and the class session becomes an informal conversation between the persons present. Sometimes members recite in order around the circle; at other times the discussion is free-for-all. In any case, a close acquaintanceship develops between the ministers and each pupil as the course goes on. An advance enrollment blank, which each pupil has filled out for the first session, gives the minister much family information (other members of the family, names of parents, church the parents attend, reasons for wishing to join the church, experience with churches throughout the young person's life, etc.)

5. The Deacons meet each seminar as a group at the end of the six sessions with the minister. Called the Deacons' Board of Review, this meeting actually is a friendly conversation between perhaps two Deacons and the eight young people of a seminar. The Deacons are interested to know why the young people wish to join the church, what they expect to do for the church when members, how they expect the church to help them in their Christian growth.

6. The reception of these young people into membership is at a special service of consecration, which the Deacons and Ministers hold at the end of the course. Much care goes into preparing and conducting this service to which the parents of seminar members are especially invited. Those young people who have not been baptized are baptized at this time; then each young person is received into membership. Following this the entire group-parents, young people, Deacons and Ministers —partake of the Lord's Supper together. An informal social hour in another room ends the evening.

Values

After using this plan for several years, we feel its value may be commended heartily to other churches seeking improved membership training for young people.

The seminars give new diginty to the process of training for church membership. The work sheets distributed each week give point to the homework, and also emphasize the fact that this is a serious course requiring many hours of study.

The seminars do not take more of a minister's time; they rather make better use of that time.

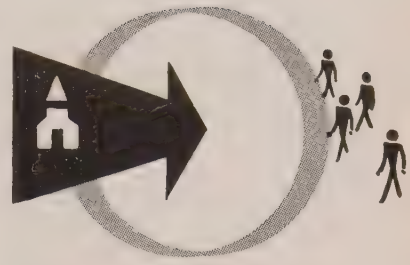
The seminars offer many young people their first opportunity to know a minister as a real person and as a friend. (Each of the ministers of our church teaches one or more seminar groups).

The seminar group "draws out" the shy and quiet pupils, and gives them a feeling of belonging.

The Deacons' Board of Review serves to emphasize the deep interest of the Deacons in all those who unite with our church.

The final service of consecration makes joining the church one of the big moments in a young person's life.

We try to stress that this course is only a beginning, and in no sense an end. Certain areas of knowledge have been opened up, which we hope the young person will explore more fully in the years ahead. A gate has been opened into the full fellowship of the Christian church. We try to picture the great possibilities that lie before each young person who finishes the course and comes into membership.



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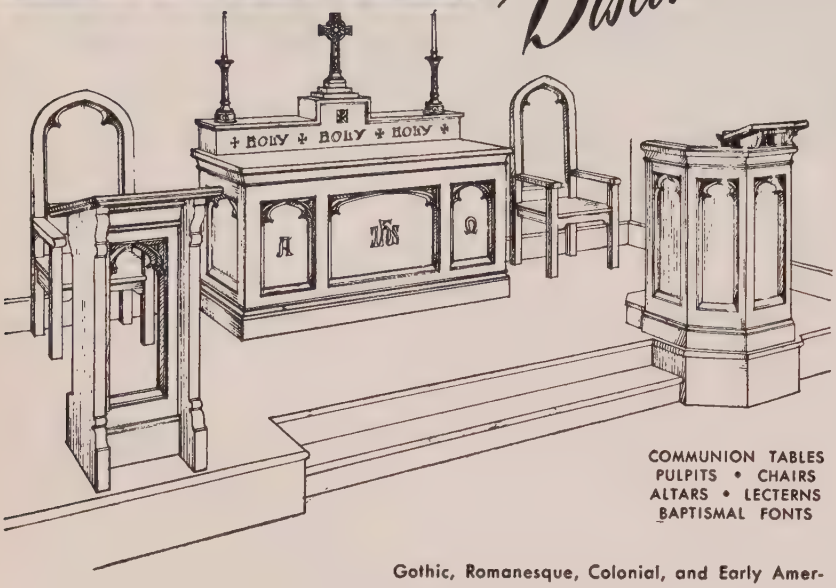

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Let All the People Praise Thee

Congregational singing is the heart of the church music program, yet it is being seriously neglected in our churches today.

To encourage good singing there should be plenty of hymnals available, sufficient lighting in the auditorium, good ventilation, and properly regulated temperatures, plus pleasant surroundings.

A congregational hymn rehearsal is a very fitting way to secure better cooperation in such singing. This type of rehearsal is the assembling of the church for the purpose of practicing the singing of new and old hymns together.

A carol sing is another phase of group expression. It gives the people and the choirs opportunity for maximum participation and enjoyment of the spirit of the season. It offers great opportunity for beauty and variety in the selection of songs and appeals to both young and old.

The introduction of a new hymn each month, to be used by every department of the church, is an effective method of increasing interest on the part of the people with regard to unified singing.

An additional inspirational activity that helps train church groups in singing together is the selection of one month out of the year for special emphasis on phases of sacred music. This is being practiced with good results in several churches.

Music consumes about one half of the service time during revivals and evangelistic campaigns, and the singing contributes greatly to the success or failure of such meetings. Many lost souls have been won for Christ through the spiritual atmosphere created by the warm hearted singing of the congregation.

People should engage in congregational singing because it is the tie that binds heart, mind, soul, and voice in expression of adoration to God and Christian love for one another. It unifies the mind and prepares it for receiving the gospel message. Those who sing during the devotions are giving a personal testimony to God's goodness. Singing is good stewardship of one's talents because the voice is a gift from God, and each must answer to God for the use of his talents.

The church that devotes time to congregational singing gives everyone a chance to participate in the worship service. Such an activity strengthens the spiritual life of the individual and helps him to serve God in a better manner. The participants of group singing leave the sanctuary with renewed strength for the daily affairs of life. The song that dwells in the hearts of the people is worth ten in the book.

Marjorie J. Lewis

Millicent Tralle

Children Don't Belong in the Worship Service

I consider compulsory church attendance by small fry a refined form of torture inflicted by well-meaning parents and pastors. It's heart-warming, of course, to see entire families worshipping together—from a sentimental viewpoint.

Practically, since children can't understand a fraction of the worship ritual or sermon, it's good Spartan training for coming adult hours of boredom during wind-bag speeches on subjects about which the speakers know little and their listeners care less. But there's plenty of time for such training at high-school assemblies and college seminars.

It is claimed that children absorb religion through the pores, so to speak, by attending church with Mother and Dad. That they store away kernals of gospel in their retentive little minds like a squirrel's hidey-hole. Nonsense! Janey's too busy whispering to Jenny and Jimmy's trying to kick down the pew in front of him to pass the tedious minutes.

I was reared at the foot of the pulpit, yet my conversion to Jesus Christ at the age of nine came through church-school class and parsonage-family worship—lessons geared to my attention span and mental level.

My most vivid memories of worship service are the fragrance of Mother's furs, the texture and faint leathery odor of her kid gloves, her finger and thumb at the ready to hold my nose if I started snoring. There are times now when I should like to nap, but, without Mother, my snores might drown out the preacher's voice!

I'm not talking about the nursery set for whom the majority of churches furnish facilities well out of ear-shot of the sanctuary for games, snack and naps, but the poor little in-betweeners—say, six to ten, too old for the nursery, too young to "get religion." For them, if there is no church school held concurrently with worship service, there should be a separate service, a small fry church.

Some pastors feature a short sermonette to the boys and girls strategically seated down front. This follows the organ prelude, choir processional and opening hymn, a matter of perhaps ten minutes. Add five for the sermonette in words and phrases completely clear and understandable, and the youngsters are then dismissed, themselves in a reverent mood and their elders free to worship minus juvenile distractions. In churches where this was the custom, I've sometimes gained more inspiration from the sermonette than the sermon aimed at me, so I can understand how much the children benefited. Didn't Jesus himself say we must become as little children to enter the Kingdom of Heaven?

Recently, a highly intelligent man friend listened to an hour's telecast on outer space and inter-planetary travel, then exclaimed, "I don't understand any more of it now than when the program started!"

Yet countless boys and girls are forced to listen Sunday after Sunday to dissertations on celestial miracles equally incomprehensible to them!

Physical Reasons

From a physical standpoint, church pews were never designed for young bodies. Before church classrooms were furnished with chairs to fit Papa Bear, Mamma Baer and Baby Bear, my father, the Rev. Henry Edward Tralle, Th. D., taught his advanced ideas through object lessons. During one entire period of a class in religious pedagogy, he required his students to sit on their desks with legs dangling. At the end of a miserable, restless hour of inattention, one of the girls swore she'd never teach a class of children seated in out-size chairs if she had to saw off the legs herself!

Church pews aren't always well designed even for mature bodies, as my arthritic spine can testify. When I am unable to get relief from the hard, unyielding pew by standing or lying down during a too-long sermon, Demosthenes himself couldn't hold my attention, much less my interest. Not even St. Paul!

Why not give the small fry a worship service of their own in the primary or junior classroom? Seated in comfortable chairs, singing hymns they understand, learning the Twenty-Third Psalm, playing religious games each Sunday—these would turn out youthful converts in astounding numbers. If sermons are a must, let them be given by the youth director, a theological student or a teenager.

Miss Tralle has had long experience on the staffs of churches in her native state of Texas. She is a resident of El Paso.

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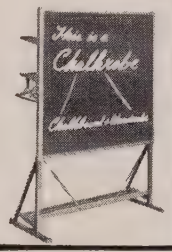

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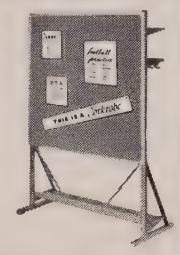

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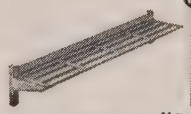

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If a twelve-year-old girl can teach public school, as is being done, she can also preach to her juniors. My most forceful speeches were brief and delivered during the period between twelve and twenty before reality had blunted idealism. And I can boast of at least one conversion of which I know as a result.

Nowadays, I wouldn't even presume to expect my Small Fry Performers to sit quietly for an hour, listening attentively to my personal choice of music, poetry and philosophy. And these classes are for instruction as well as fun. How they learn while enjoying themselves! Probably because they do more than they sit.

My teaching is based on the fundamentals of stage presence, proper use of the voice and good manners in social intercourse. The boys and girls stand until I am seated, rise when I stand. They don't stand rooted to the spot, declaiming. Rather, each in turn goes "off stage" (one side of the classroom) and enters, walking as actors and dancers walk. Learning to walk properly is a game in itself. No "chest up, stomach in, shoulders back," resulting in a wooden-soldier stance. They walk around, each with hands pushing his own derriere, resisting the pressure with his body, until he gets the "feel" of being pushed in that area and an erect, graceful posture results, walking with arms and legs swinging easily. Don't ask me how it works, but it does. The trick was taught me by an actor, and I used it in daily life for years until a cane marred the effect.

"On stage," the young performer bows or curtsies, according to sex, and recites his poem—"Hump, the Escalator" is a favorite; right faces and walks off to appreciative applause.

Games, you say? Yes, but learning in the best sense, for the students *want* to learn and are given lessons geared to their interests and restless muscles. Church service should be like this. "Jesus Loves Me" means something to small fry, whereas "If I Had a Thousand Tongues" doesn't. Except one's own tongue, the cat's tongue, the dog's tongue—and how many are a thousand? When he sings the former, he *knows* Jesus loves him and he loves Jesus.

Hesitantly, I taught the Twenty-Third Psalm to a class of mixed faith. A Jewish seven-year-old asked me how many songs did that boy David write and couldn't we learn them all? My memory of long-ago affection for the Psalms above all else in the Bible hadn't played me false. Psalms are small-fry sermons that will sustain and nourish the soul up to and through adulthood.

In their own church service, boys and girls can learn respect for elders as well as God, reverent behavior in God's House and consideration in a friend's home. Religion will become so much fun they look forward to Sundays as much as Christmas or birthdays. Why not? Jesus is too often pictured as a Man of Sorrows. He was a happy man who welcomed children's laughter and laughed with them, or he isn't the Jesus whom I know and love. He wept only over the blunders of us stupid adults. And I doubt that there were children in the congregation listening to the Sermon on the Mount, for Jesus spoke the language of each age group.

If we are true followers of Christ, we shall give more thought to the harm being done by compulsory attendance at worship services never designed for children. Families will become more closely knit through separate services than through watchful discipline on one hand and restless resentment on the other. Sunday dinner will be sweetened with an exchange of experiences and ideas rather than salted with reproaches and apologies.

If we listen with our hearts as well as ears to a child's impressions and prayers, we become wiser adults and better parents, teachers and preachers. Because of his Son, God will always teach us through the simple, loving faith of children—if we are willing to learn. And if we first enable them to find such faith in their own sphere of mental and physical activity.

You might disagree and my pastor disapprove, but I say take the children out of our church services. Leave the youngest in the nurseries and put the six-to-ten-year-olds in worship services of their own.

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Circle No. 29 on card insert

Priming the Preacher's Pump

David A. MacLennan

"Action stations!" Even landsmen know the meaning of this signal. Former navy men and television programs celebrating exploits of our naval service make it intelligible. To hear the words over a ship's public address system brought every man to the place and job for which he had been trained and assigned. Christians in today's world know that they constitute Christ's task force to rout the enemies of man's true life and peace. Spiritually and normally we belong to the company of Old Testament heroes celebrated in the epistle to the Hebrews who "quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to fight." (Hebrews 11:34). Today, however, "raging fire" suggests the incredibly horrible flame of atomic explosions. "Edge of the sword" is an antique phrase which may symbolize guided missiles with atomic warheads. Our warfare must be spiritual if it is to avert unlimited war. "Foreign armies" are the forces alien to Christ's brotherland of righteous, holy love.

Every age is an age of crisis. Every day is Judgment Day. But in a profoundly disturbing sense ours is a time of crisis unlike earlier periods. What can we do in this time of danger and of opportunity? What can we do to serve the divine purpose of saving the human family—the earth-ship's company—from destruction, deterioration? We must occupy our action stations with alertness both to the peril and to the possibilities of advancing Christ's cause.

One way is to undergo the discipline which this Lenten season suggests and stresses. In the few weeks remaining we can show that we are under orders, obey the commander whose name we bear and whose authority we acknowledge as above every other.

Of course, being a Christian is much more than following a set of rules. You and I and everyman are saved by grace through faith—by being brought, as the older Christian thinkers said, into a saving relationship to Christ. God takes the initiative. But man—you and I and our people—must respond to God's saving action by our love, faith, and obedience. Is this not the meaning of our Lord's call to deny ourselves, to take up our cross daily, and to follow him? Faith and duty meet, love and obedience perform a combined operation. Obligations accepted and duties discharged of themselves cannot make Christians. But by doing them faithfully, cheerfully, and with no thought of tangible reward or any other kind, we mature as his men and women. We cease being what someone calls "spiritually retarded children."

Spiritual exercises strengthen spiritual muscles and tone up the personality's health. Here are nine such exercises. Given originally by the archbishops of the Church of England, they transcend any denomination's rule-book. Certainly as one of Christ's ministers you may find them making articulate what you have sought his help to do day in and day out. Why not ask our people to accept this "short guide to the duties of church membership" in the weeks remaining before Easter—and in the weeks following our festival of the glorious resurrection?

"Action stations"—

To follow Christ's example in home and daily life.
To be regular in private prayer daily.
To read the Bible carefully.
To come to church every Sunday.
To receive the Holy Communion faithfully and regularly.
To give personal service to church, neighbors and community.
To give money for the work of parish and denomination and for the work of the church at home and overseas.
To uphold the standard of marriage entrusted by Christ to his church.
To care that children are brought up to love and serve the Lord.

"You are my friends if you do whatsoever I command you," he told his first disciples. We do want to be counted among his friends. God gives us the power to be his friends—his "soldiers, faithful, true, and bold."

Sermon Seeds

I. *God Breaks Through the Death Barrier.* (Easter Day). Text—Acts 2:24 (translation by Ronald Knox) "But God raised him up again, releasing him from the pangs of death; it was impossible that death should have the mastery over him."

A few weeks ago I visited the Langley Field Air Force Base in Virginia. Fortunately for me my visit coincided with an inspection by Civic Aviation Association representatives. A spectacular series of flights by latest model jet planes were made. As they whined, roared and finally boomed at undisclosed speeds, all spectators were deeply impressed. Man's ingenuity in invention, his skills in maintaining complicated electronic and other types of mechanisms, and his ability to endure the pressures which even insulation cannot completely eliminate, is astonishing. An air force officer who was trying to enlighten me remarked, "Every plane you have seen can break the sound barrier. Our next job is to invent a plane and equip men to break through the thermal barrier—the heat barrier. Once we do that then landing on other planets and return flights from them will be nearer realization."

Will man ever be able to break through the final barrier—death? Men have claimed that "proofs" of such conquest of our last enemy have been given them through communication from and with the physically dead. For the Christian there is incontrovertible evidence that one man broke through the death barrier and lives to prove it. The man is Christ Jesus. "This

---

Dr. MacLennan, who regularly conducts this column for Church Management, is minister of the Brick Presbyterian Church, Rochester, New York, and part time instructor in homiletics at Colgate-Rochester Divinity School.

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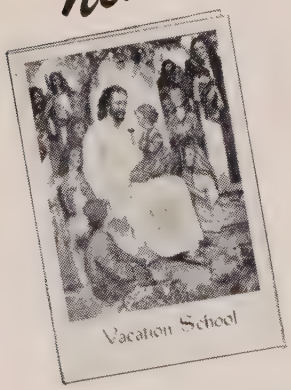

Here is a certificate the children of your Vacation Church School will always treasure. Lithographed on cover is a full-color painting, "Jesus, Friend of Children," by the notable artist, Ralph Pallen Coleman. Folder-type, the handsomely lettered commendation "for regular attendance and faithful work," has space for child's name, church, names of Minister, Superintendent; with Scripture. Folded size, 4 13/16" x 7⅛"; open size, 7⅛" x 9⅝". Each.....7c

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Circle No. 31 on card insert

Jesus God raised up, and of that we all are witnesses," declared the apostle Peter on the famous day of Pentecost. (Acts 2:32). As J. B. Phillips translated the words preceding that declaration, "Christ was not deserted in death and his body was never destroyed. Christ is the man Jesus, whom God raised up—a fact of which all of us are eye witnesses!" (*The Young Church in Action,* page 7. The Macmillan Co.)

Consider then the *fact* of God in Christ breaking through the "death barrier." Consider also the *force* of the event for us in 1958.

(1) *The Fact.* The book of the Acts of the earliest apostles does stress the resurrection as final proof that Jesus was indeed God's chosen one. As New Testament scholars remind us, Acts has been called the Gospel of the Resurrection. How often the pulpit has said, and rightly said, that without Christ's resurrection there would have been no Christian church at all. All theologians and Biblical scholars agree that the early preaching made the resurrection central and basic to the Good News. Is it historical fact or truth through parable or myth (in the deepest meaning of "myth")? A young theologian said in my hearing that he is in a minority in believing that Christ broke through the power of death is historical fact. I hope that he exaggerates the number of theologians who reject the historicity of the central articles of the Christian faith. Increasingly the weight of evidence and of speculation confirms the New Testament claim that Christ really rose from the dead, that the empty tomb attests to a real resurrection, not a revival of one who had not actually died; nor the spiriting away of the body of Jesus who subsequently lived only "spiritually" in the hearts of his followers. This does not mean that we are concerned about whether or not the actual physical body of Christ was reassembled. Indeed in one of his great chapters St. Paul declares "flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable." (1 Cor. 15:50). But we do believe in the resurrection of Christ's "body"—all that identified him to those who knew him in the days of his flesh. We realize that in a profound sense the church, the redeemed and redeeming community animated by his Spirit is his body in the world now. But Christ's personality survived physical, or bodily death: "it was impossible that death should have the mastery over him." Can you conceive of personality without some kind of body? Our Christian conviction is far different from and far more than the Greek or popular modern concept of absorption of the human spirit in some vague deity.

(2) Christ's break-through the death barrier, and all other evil which sought to annihilate him, is a fact. From it there issues *a tremendous force,* a power by which to live and conquer our

own enemies. Here the preacher will develop the point in his own way. This is the power of truth to vanquish falsehood. The power of goodness to overcome evil —(Said Froude, the historian: ". . . the world is built somehow on moral foundations, that in the long run it is well with the good, and in the long run it is ill with the wicked.") That life is stronger than death, and that love is invincible in any conflict with hatred. I heard Dr. Martin Luther King of Montgomery, Alabama, express the essential force of the resurrection faith when he said, "We will wear them down" (the violent opponents of racial justice)" by our capacity to take the suffering they inflict. They can never make us hate them. We shall love them even if we cannot like them." The risen Lord breaks through every barrier of death.

II. *Resurrection Anyone?* Dr. Charles Ray Goff recently published a strong sermon in a small book entitled *Anyone for Calvary?* (Fleming H. Revell, Westwood, N. J. 1958. $1.00).

On the Sunday after Easter we may well ask, "Resurrection anyone?" Not that we would be flippant or make of this tremendous hope a game. But Christian teaching clearly indicates that eternal life in felicity is not an inevitable sequence of this existence, nor is resurrection unconditional for every human being.

For scripture study Colossians 2:11, 12, and also Colossians 3:1-5; 12-17.

(1) In the first place spiritual surgery by the divine physician Jesus Christ makes man ready for life eternal here and hereafter. Christ alone can cut away from a man's personality everything which handicaps him and prevents him from being God's obedient child. Paul goes further. He is saying, "this very act has taken place in your Christian baptism." Recall that then as in new churches today on overseas fields baptism meant that a definite and life-changing decision had been reached. This was before infant baptism was practised. A non-Baptist who knows anything of the New Testament church knows that baptism was adult baptism, it was instructed baptism, and it was baptism by immersion. Therefore the symbolism of this sacrament or ordinance would be easily understood. As the baptized person rose from the water it was as if he rose to life anew. But this symbolic resurrection took place only when the individual trusted in the divine love and power operating through the life and death and resurrection of Jesus Christ. If God could raise Christ from the dead he could raise the trusting believer also. "God made you alive with Christ." (Col. 2:13).

(2) To reflect on Colossians 3:1-4 clarifies what it means to know "the power of the resurrection" here and now. The risen life is a different life. (a) The Christian's thought-life is directed toward those things which have the endless future with them. He sets his heart "on things that are above." (Col. 3:x3). Everything is this world will be seen against the background of eternity. This means a new set of values, a new way of judging persons and events and things, a new sense of proportion. How does this happen? As a dead body is hidden in the earth (the Greeks spoke of burial in this way), so a personality given newness of life is hidden in Christ, that is wrapped around with Christ.

(b) Verses 1 through 4 of this third chapter of Colossians give a second difference resurrection through Christ makes: Christ himself becomes the dynamic of personality. In verse 4 Paul calls Christ "our life." Writing to Philippians he said the same thing: "Christ means life to me." (Philippians 1:21). Earlier in Galatians 2:20 he spoke of Christ living in him. Haven't we said of a friend "music is his life," "bridge is her life," "sport is his life?" For the Christian Christ and his love and his way of dealing with persons and situations are everything. It gives a man victory over lesser things, and deliverance from anxiety over the fleeting and trivial.

Resurrection anyone?

III. *God for God's Sake.* Text: Acts 8:14-24. See both the RSV and J. B. Phillips' translation in the latter's *The Young Church in Action* (Macmillan Company).

Introduction: Is our religion mostly magic or vitally Christian? In the interesting incident of our scripture this issue was sharply drawn. Two men bearing the same name of Simon fought verbally over the question. When the man called Simon Magus (magician) saw the power of the Holy Spirit mediated through Simon Peter the wonder-worker wanted it. He offered to pay good money for it. About a hundred years later all heretics were called Simonians after this mercenary fakir. He gave his name to the sin of "simony" also —the misuse of money to attain spiritual ends.

Simon the magician keeps turning up in history. He lives among us now. He lives in us frequently. He is the person who believes in God, may even piously invoke Christ's name, and work within the church, but who wishes to use religion for his own or his group's benefit. Here the preacher may have a favorite illustration of current "simonians"—those who value religion for what it can bring by way of health, wealth, and happiness. Consider how we have rediscovered God as a personal asset, and how we want him to produce tangible results for us. We go from the divine to the ridiculous. God is our partner, who "rates you by the size of your prayers." Apostolic scorn keeps scorching our superficial, self-centered distortion of the Gospel: "When Simon saw how the Spirit was given through the apostles' laying their hands upon people he offered them money with the words, 'Give me this power too . . .' But Peter

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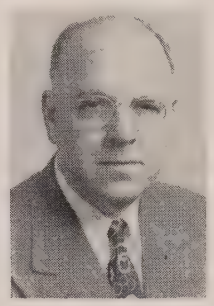

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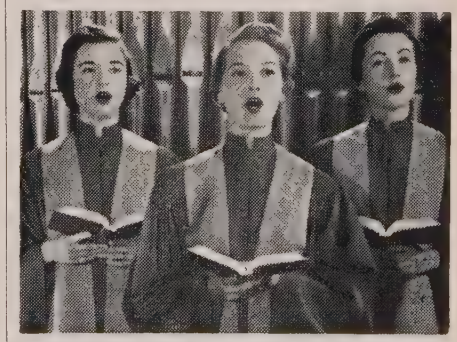

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said to him: 'To hell with you and your money! How dare you think you could buy the gift of God?'" Says Dr. Phillips in a footnote to this salty translation: "These words are exactly what the Greek means. It is a pity that their real meaning is obscured by modern slang usage."

Why this angry repudiation of Simon Magus and his brand of religion? Because God is not to be used. He is not a public utility in which we may be stockholders or directors. Here the preacher may well indicate the Biblical portrait of the living God. The God of Israel, of the prophets, of the new covenant, the God and Father of our Lord Jesus Christ, is not a God to be tried or employed as we try or employ a vacuum cleaner, a dishwasher, a garbage disposal or a handy man. Quote Isaiah 43:1-3, or Isaiah 6.

There is a bold and profane fable for moderns written by the inimitable James Thurber which graphically portrays this basic theology. Thurber entitled it "The bat who got the hell out." If you use it submit it to your wife for censorship or amendment! Thurber's moral is pertinent: "By decent minds he is abhorred who'd make a Babbitt of the Lord."

The God with whom we have to do is (1) our Creator and the creator of all life; (2) The Lord of life who preserves and guides us, and (3) the God who redeems our souls from destruction at infinite cost to himself. In some sense we cannot commend this God to men. We can commend men, and ourselves to him. "O come, let us worship and bow down before the Lord our maker. For he is our God."

IV. *Three Ways You Can Pray.* Text: "What am I to do? I will pray with the spirit and I will pray with the mind also . . ." 1 Corinthians 14:15.

Many persons who believe theoretically in the value of prayer pray infrequently or not at all. Sometimes failure to practice the presence of God through personal prayer is due to our own laziness. Sometimes it is due to disillusionment. We may have wanted desperately to have God do something for us or for a loved one, and the heavens seemed as brass, unhearing, uncaring, at least unresponsive. Dr. J. Wallace Hamilton tells of the small boy depicted in a cartoon. Down on his knees by the bedside, saying his prayers, he looked almost out of patience with God. "Aunt Stella isn't married yet. Uncle Herbert hasn't got a job. Daddy's hair is still falling out. I'm tired of saying prayers for this family without getting results." (*Who Goes There?* page 18. Fleming H. Revell Co., 1958.)

Without attempting to answer the intellectual questions created by prayer in a world of law, intelligent persons know that prayer changes things. Difficulties remain but those who pray seem to tap sources of power non-praying persons do not. "Men ought always to pray," said Jesus, "and not lose heart." (Luke 18:1). Nevertheless knowing this we ask with

the apostle Paul, "What am I to do? I will pray with the spirit and I will pray with the mind also." But how? Are there some ways a modern man or woman can pray that will introduce us to the divine Lord we seek to know better? That will enable us to release power for good in the lives of others?

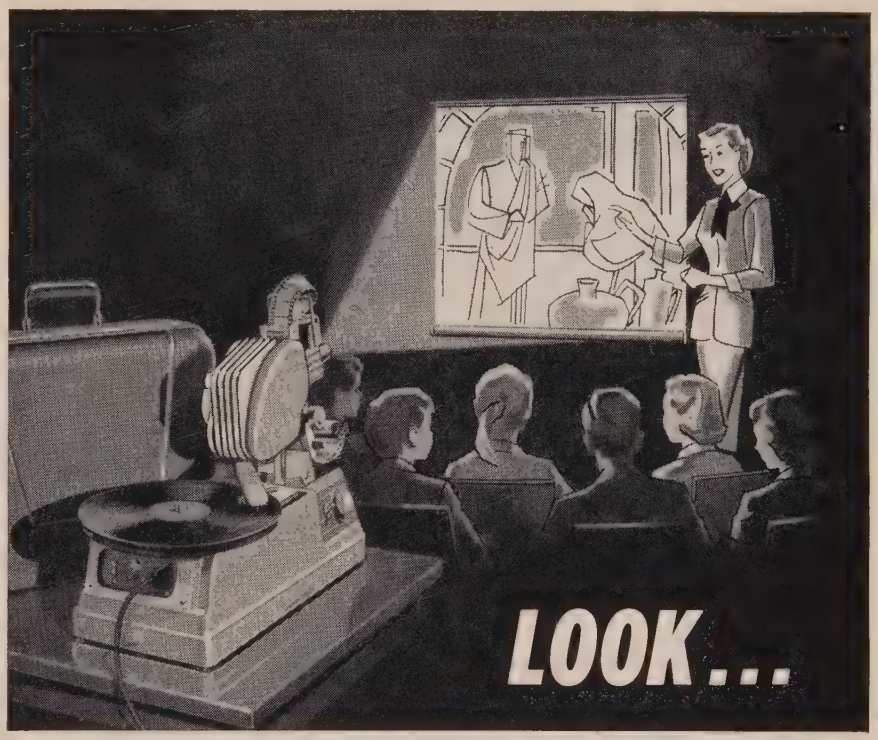
Here are ways men and women today as in former days have found helpful: (1) Pray affimatively. This is not auto-suggestion, but praying as men and women who believe that God lives, that he is absolute goodness, love, wisdom and power. To pray affirmatively is not to assert piously that anything we desire will be or is being granted. Who can say this to one incurably afflicted? To pray affirmatively is to come with boldness, not timidity, to God. He waits for us to clear the channel. (Isaiah 55:6; Hebrews 4:16). We can, as the ancient hymn known as the *Te Deum* declares, acknowledge God to be the Lord, the ruler of men and the governor of the universe. Praying with such faith we open our lives to the Spirit, and help him open other lives to his cleansing and strengthening influence.

(2) We can pray for direction. Most of the time we know what road to take, what course to choose. Inevitably however times come when the choice between two "goods" is difficult. God does not send celestial telegrams pointing the way, but God does give guidance when we bring our minds and souls to him. To pray with the mind or understanding is to help God help us find the beam we must travel. Dr. William E. Sangster in his inspirational book, *The Secret of Radiant Life* (Abingdon, 1957), reminds us that God guides us through the Bible, through our reason, through the church, through circumstances, by our conscience, and also by the inner light. (Pages 199 ff). Appeal to the inner light is through prayer. "The old Quakers—who made much of the inner light—believed that God would come to any man's aid in this dilemma and show him the way to go. The technique was simple. Be quiet before God. Make sure that the matter is not already settled by the normal means which reveal God's will: i.e., by the Bible, church, or conscience. Think the thing through. Look at all the related facts as impartially as you can. Do not rush the decision. Let the subconscious mind handle the problem for a day or two if possible. Then, in the quietness, submit to this test. See yourself with the eye of imagination taking one of the possible ways. Then the other. Hold the picture of yourself first in one situation of course of action, then in the other. The Quakers would insist that you be quiet before God again. Then as you pray quietly, imaginatively, on one of those roads on which you picture yourself proceeding, a deeper peace would rest than on the other." (Sangster, op. cit. pages 203, 204).

(3) To pray with the spirit and with the understanding means that we pray unselfishly. This means intercessory prayer. The very word intercession comes from two Latin words meaning to go between. We go between the vast power of God and the need of a fellow human being and link them. This is the most unselfish kind of prayer, for no human glory attaches to it. The intercessor "works in secret and his enormous service to the community is known only to God." Muriel Lester tells how greatly fortified she was during extremely difficult days in World War II to read as a postscript in a letter from a loyal friend, "I am holding you up to the light." "When I think of you I think of you and God," said another. We do not tell God what to do for another, but we do ask God to use us and our prayers as instruments of his loving purpose. This is one way each of us can pray, every day: we can think of God and others together. You are a woman, and wonder what you can do? Have you thought of praying for those who need the newness of life Christ can bring, as did Teresa, a saint of long ago:

> **Recall these dead to life, O Lord. Lazarus didn't ask thee to raise him up but thou didst raise him out of love for a sinful woman. Behold a still more sinful woman at thy feet."**

When you do not know what to ask for you could pray as did another elect lady of an earlier day:



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Lord, I know not what is best for this child of thine; but thou knowest.

What am I to do? What are you to do? You and I can pray with the spirit and with the understanding also—standing at spiritual attention before God. This is to pray affirmatively. "I can do all things through Christ who strengthens me." "I know that all things are working together for good to them that love God." "The Spirit is helping my infirmities." We can pray for guidance. Our "ears shall hear a word behind us saying, This is the way, walk ye in it." Ask . . . seek . . . knock." (Matt. 7:7). We can pray unselfishly, for others that God may do for them "exceedingly abundantly above all that we can ask or think." "The effectual fervent prayer of a righteous man availeth much." (James 5:16).

Parson's Book(s)-of-the-month

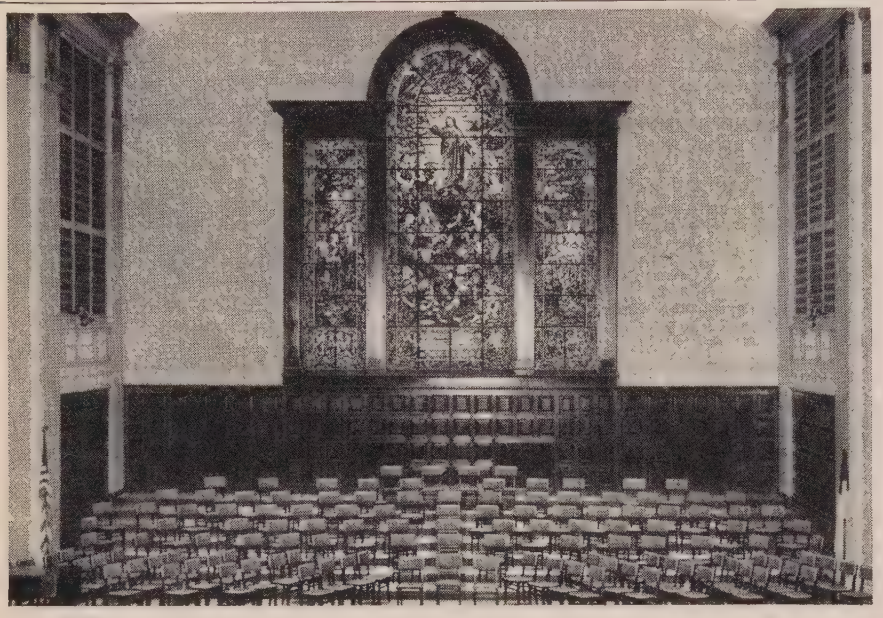
Biblical theology in the light of modern methods of criticism by men of sound learning and devout Christian faith; questions and answers concerning the life and teachings of Jesus most discussed by intelligent young people and laymen generally; and a dozen interesting, relevant, honest messages on the theme, "What and where is God?" by one of America's most effective preachers. How is that for a bag of books? Doesn't it make your hands itch to get hold of them? For a ten dollar bill-perhaps that honorarium you were reluctant to take but which a grateful layman insisted you use for something you wanted—you may have all three! The first is *The Book of the Acts of God* by G. Ernest Wright and Reginald H. Fuller. Its subtitle aptly describes its aim and achievement: "Christian scholarship interprets the Bible." It is both a reliable survey course on Old and New Testaments and an introduction to critically orthodox Biblical theology. Laymen can read it! Preachers should!

Second of the trio is by a Scottish Canadian professor, Dr. Arthur James Ebbutt, Dean of the Faculty of Arts, Mount Allison University, Sackville, New Brunswick, Canada. It is entitled *The Life, the Question and the Answer.* Published by the Ryerson Press, Toronto, Ontario, Canada, I assume the price is $3.00. This meaningful treatment of fifteen questions about the life of lives could provide an admirable and exciting textbook for a young or old people's study group. Here are clear, scholarly, convincing answers to such questions as "Did Jesus really live? How was Jesus born? Was Jesus' death necessary? Will Jesus come again?"

Title of the third book suggests at least one original, imaginative and popular preacher of the Good News in our time. Title is *Who Goes There?* Author is Dr. J. Wallace Hamilton of the famous first drive-in church, Pasadena Community Church, St. Petersburg, Florida. Published by Fleming H. Revell Co., Westwood, N. J., for $2.50, it will please every reader of Dr. Hamilton's previous two collections of sermons (*Horns and Halos; Ride the Wild Horses!*). Here is Christian theism communicated clearly, convincingly, and concisely! And it was no alliterative fling which led me to use those terms. With fresh illustration, quiet humor, incisive phrase Wallace Hamilton presents the good news of God's sovereignty, providence, faithfulness, love, power, and silences. He reads widely, quotes unobtrusively, and contributes his own insights with directness. His last sentences epitomize his message: "So we go on singing in our faith because we believe in him who is the God, not of a vast graveyard, but the God of living souls who hast set us here to live in an exciting, living universe, to cooperate with an eternal, undying purpose. And because he lives, all the doors are open; even this: because he lives, we too, for him and with him, shall also live." (Page 154).

Notable Quotes

It is the period from Easter through Pentecost which creates the Christian preaching and determines its pattern, and which therefore creates the Christian com-



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munity. The preceding history of Jesus is not in itself to be treated as part of the data of New Testament theology, but rather its prelude. It can be taken up and worked into the content of the Christian message only when interpreted in the light of the Easter revelation. For the message of Jesus was that God was about to act decisively: the Christian proclamation is that God has so acted. . . . The religion of Jesus was replaced by a religion about him . . . (because) of the act of God in the revelation of Easter.—*The Book of the Acts of God* by G. Ernest Wright and Reginald H. Fuller, page 262.

* * *

Belief in personal immortality has many arguments, but the resurrection of Jesus is not necessarily one of them, even if it illumines the future life. . . . The resurrection appearances prove that he is alive forevermore. . . . The Christian story is not just a story with a happy ending; it is a story of life (the Resurrection) through Suffering (the Cross). A. J. Ebbutt, *The Life, The Question and the Answer,* page 128.

* * *

I have a friend who likes to say, "I'm very fond of the human race. All my family have belonged to it, and some of my wife's family, too." In great seriousness, God is saying, life is saying, "You must join the human race. You must learn the higher word of God—cooperation. Without cooperation, without the law of love in human relations, there is no answer to the problem of bread."—J. Wallace Hamilton, *Who Goes There?* Page 103.

* * *

I like the story of the little girl of the week-end party whom Burne-Jones found one morning in such deep distress, and asked her what was the matter. 'Somebody,' she moaned, pointing to the bushes that lined the garden path, and brushing the tears from her eyes, 'somebody has gone and set traps out there for the birds.' 'And what have you done about it?' asked the artist, stroking her hair. "I prayed about it,' she answered. 'I prayed that the birds wouldn't go near the traps!' Then a long pause and a sob. 'And I prayed that if they did come, the traps wouldn't work!' Another long pause, and another sob, though not so bitter now. 'And just a few minutes ago,' she went on, looking up at him through her tears, and smiling a little, 'I went out there in the bushes and kicked the traps to pieces!' The grace of God in our hands, and we talk of some folly of our own devising, it may be, as if it were the issue of a bewildering cruel fate: We can't heft it an inch! A faith that subdued kingdoms and stopped the mouths of lions and quenched the violence of fire—come to that! There is much about us that calls for God's mercy. Is there anything about us, and about the life we are living, that calls for God's power! To preach is to raise that question, bringing all who hear to assume a grace in God which makes it impossible that his will for their lives should be defeated except by their own will to have it so!"—Paul Scherer in *Review and Expositor,* Louisville, Kentucky, October 1957, page 571.

Jest For The Parson

A Roman Catholic priest invited three Presbyterian friends to attend his first celebration of high mass. As he proceeded with the service he noticed them come and stand somewhat awkwardly near the communion rail. Pausing in his reading of the missal he whispered to an altar boy, "Get three chairs for the Presbyterians." Uncomprehending and not quite hearing the order, the acolyte looked bewildered. The priest repeated his request again. And again. Disturbed but obedient the boy walked to the center of the chancel and told the startled congregation: "Three cheers for the Presbyterians!" (Blame Dick De Mott of Southold, Long Island!)

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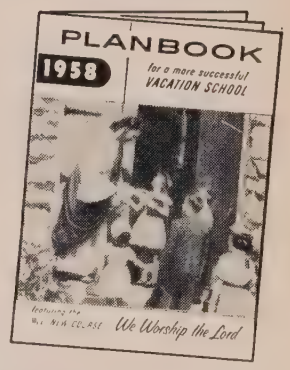

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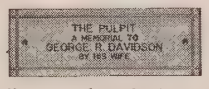

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Ministers' Vacation Exchange

Each year during the spring CHURCH MANAGEMENT has given space to its subscribers who are interested in effecting a vacation exchange, either of pulpits or of parsonages, or of both. Each item will be inserted twice and must be in our hands by the fifth day of the month preceding publication. Please include your name and address.

Dillsburg, Pennsylvania. Evangelical United Brethren. Will exchange pulpit and parsonage for three or four weeks in July or August with minister of any denomination, preferably in New England or Canada. Dillsburg is a rural community between Harrisburg and Gettysburg, with points of interest and recreation nearby. David H. Andrews, Dillsburg, Pennsylvania.

Jonesboro, Arkansas . . . Methodist. Will exchange parsonage, preaching optional, with some one near New York or Washington, D. C. for month of July or August. Good hunting and fishing here. E. J. Holifield, District Superintendent, 1200 Madison, Jonesboro, Arkansas.

Port Huron, Michigan. American Baptist. Will supply or exchange pulpit and parsonage for three or four weeks during part of July or August with minister of congenial denomination on West Coast, preferably Los Angeles area. Seven room parsonage here near St. Clair river, Lake Huron and Blue Water Bridge to Sarnia, Canada. Sixty miles from Detroit. Wesley E. Smith, 835 Court St., Port Huron, Michigan.

Holton, Kansas. Methodist. Will exchange with Methodist or Congregationalist for three or four Sundays in July or August. Prefer New England, will consider New York or New Jersey. My wife and myself only to occupy parsonage. Paul W. Burres, Holton, Kansas.

Will supply. Methodist. Will supply pulpit of any congenial denomination anywhere (preferably Canada or western U. S. A.) one month this summer for use of residence. If desired, possible exchange of residence. Fred B. Wyand, 217 Ballengee St., Hinton, W. Va.

Will supply. Will supply in northern part of U. S. A. or southern Canada in return for use of manse, July or August or both. References provided. Three children, 18, 14, 11. William D. Powell, General Secretary, Greater Philadelphia Council of Churches, 1421 Arch St., Philadelphia 2, Pennsylvania.

Buffalo, New York. United Church of Christ. (E. & R.) Will supply or exchange during August with minister of any congenial denomination in Florida or California coastal regions. We offer new parsonage in suburb, Canadian fishing, Lake Erie. Honorarium for services and emergency calls. Leroy M. Kutz, Jr., 160 Campbell Road, Cheektowaga, Buffalo 15, New York.

Athens, Texas. Presbyterian. Will exchange pulpit and manse with minister of congenial denomination for three or four consecutive Sundays between July 13 and August 24. Morning service only, air conditioned, honorarium. Three bedroom manse partly air-conditioned, conveniences. Local fishing, swimming, 70 miles from Dallas. Three children, 7, 10, 12. Franklin Stebbing, 734 E. Corsicana St., Athens, Texas.

Jamaica, New York. Presbyterian. Will exchange manse and pulpit for month of July. Prefer Canadian rockies or western U. S. Two blocks to subway for all of New York city, 45 minutes to magnificent beaches, 7 room house, automatic washer and dryer. Four sons, 8, 8, 9, 10. Paul L. Morris, Jr., 179-07 Jamaica Ave., Jamaica 32, New York.

Upper Peninsula, Michigan. Methodist. Will share parsonage for July or August with minister who will fill pulpit. On the shores of Lake Superior, home of Pictured Rocks, in Water Wonderland. A. A. Carmitchel, 312 Lynn St., Munising, Michigan.

Will supply. New Jersey Area. 39 year old ex-chaplain will supply a church of any congenial denomination the first four Sundays in August for honorarium. August address is 103 Chatham Lane, (% A. H. Armstrong) Pt. Pleasant, N. J. Allan M. Peterson, First Presbyterian Church, Cleghorn, Iowa.

(turn to page 73)

Milton Thomas

Vacation Down Memory Lane

Last year we took our vacation nearer home. For a number of years our vacations have involved distances of travel, places of scenic and historic importance, and religious conferences in other states. Last year we did not go outside of the territory of the Erie Conference in Pennsylvania. We spent a week at each of two camp meetings which had meant much to us in former years but which we had not visited for a long time. We also visited a former parish, roamed over fields that had meant much in childhood, and did some historical research. It all added up to a meaningful vacation down memory lane.

We left by auto on a Monday morning and took a leisurely drive across the state line into Pennsylvania and down among the hills so familiar in other days. We even stopped to shop in a county-seat town where we used to feel at home. Late in the afternoon we arrived at the historic Cherry Run Camp Ground, a Methodist institution, and found our room on the second floor of the fifty-odd-year-old hotel. But how different! The room, still as small as ever, had been transformed. It had recently been done over in a knotty pine finish and was really attractive. Back down stairs we met a number of old friends and soon were enjoying supper in the dining room, likewise done in the same knotty pine.

Early in the evening the crowds of folk from the surrounding country started arriving—some even by special bus—for the preaching service. Among them were many friends of former days. The choir was composed of a hundred youth under the direction of Moody Cunningham of Memphis.

That change in the upstairs hotel room from the rough boards of former years to the neat knotty pine finish was characteristic of the modern Cherry Run. Giant old trees of ancient vintage were still there but the rest of the equipment had become modern. Some of the cottages which had had that neglected look in other years had either been removed or modernized. What we had formerly called the Preacher's Cottage had been moved to a new site so as to add to the spaciousness of the quadrangle park. On the new location it had become Bashline Memorial with completely new siding and interior plumbing and finish. It formed a fine dormitory for girls. Several new brick buildings had been added, one of them the new youth chapel, equipped also to be used by groups at other seasons. And it contained an attractive fireplace.

But the modernized equipment, much as it added to the pleasure of our stay, was not the feature we enjoyed the most. One of the greatest elements of Christianity is its fellowship. So I enjoyed watching my wife, who at home seems to have a phobia for chasing specks of dirt which seem invisible to me, sitting on the hotel porch with nothing to do but to chat with many an old friend. And I, who have more difficulty in seeing enough dirt at home to become as concerned as she thinks I should be, enjoyed talking with them too. Many of the pastors of the Conference were there. When we attend the abbreviated ecclesiastical sessions of these modern days we simply don't have time for the fellowship we used to enjoy in the more leisurely meetings of other years. But here we had all the time in the world to exchange our petty philosophies, to talk shop, or—may we be forgiven?—just to gossip. Then it happened that a number of our former parishes had been within driving distance of Cherry Run. So among the campers and among those who came in for an afternoon or evening service were numbers of former parishioners whose fellowship meant much to us.

In true traditional camp meeting fashion a ring service—a program of informal singing and testimony—was held out in the grove early each evening. In this circle at the end of the week I said something like this:

> It has been a number of years since we have been here and many of you may not know me. But in earlier years I have been around Cherry Run a lot. It was twenty-nine years ago I first came here to camp meeting in charge of the music and to sing solos.

In those early years I used to think I could sing. I mentioned some of the leaders of those days and pointed out improvement after improvement that had been made since then. I mentioned some of the experiences I had had in various tasks at the camp meeting as well as at other sessions. Then I pointed at Rev.

Mr. Thomas is minister of the Methodist Church, Ripley, New York.

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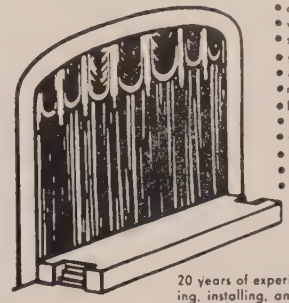

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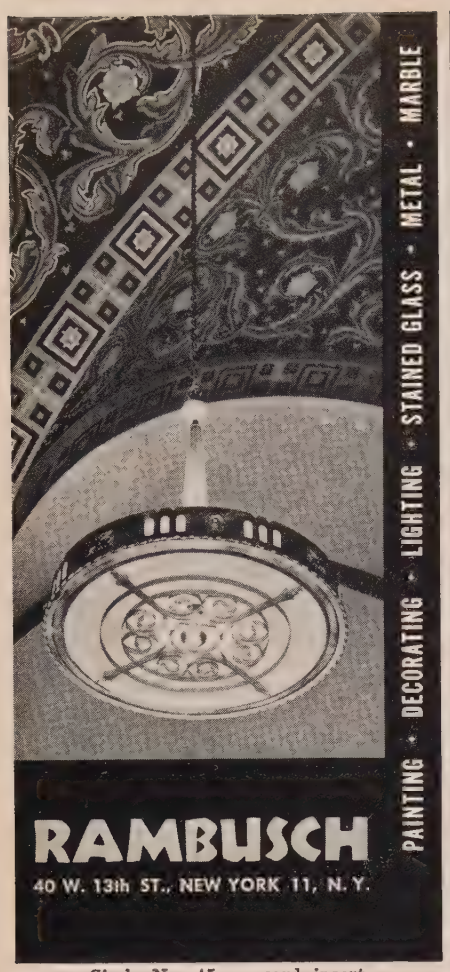

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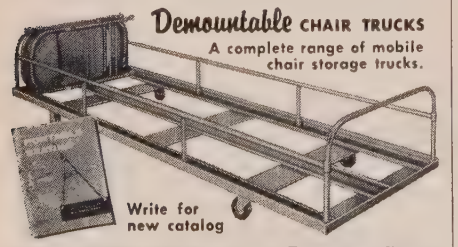

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John Shafer, one of our Methodist pastors who has already reached the traditional three-score years and ten and is still going strong. I continued in the same vein.

> I remember when this camp meeting was ready to close in failure. It was ineffective. The equipment was run down. The District Superintendent was ready to wash his hands of it. It was then that John Shafer asked permission to take charge of the camp meeting. Through his personal efforts, including the use of such things as hammer and saw, through the support of his loyal wife, and of others he had been able to enlist, the camp meeting lived. Later others rallied and Cherry Run is today a successful evangelistic agency in the modern world. As the years have gone by I have found Rev. Shafer growing in my personal appreciation and estimation.

The second week we spent at Conneautville Camp Meeting. This is a non-denominational holiness enterprise. We found ourselves settled in a large room on the ground floor of the newer concrete dormitory, Cookman Hall. Such buildings are more sanitary when used for short periods of the year than those of the traditional wood construction. And Conneautville also had new physical equipment in the form of a new kitchen and a new youth chapel. It had been longer since we had attended Conneautville. With the week at Cherry Run behind us as we covered the miles of pavement and were approaching our second camp I felt just a little apprehensive. I was wondering if any of the folk, other than the officers and leaders, would remember us. And I was delighted that numbers of them did. Many of the features of both camps were the same so I shall not elaborate. But at one morning service it seemed that I just had to speak. I said something like this.

> Some of you may be acquainted with the things I am going to say. It was thirty-eight years ago that Rev. and Mrs. Gates first brought me to camp meeting here. In memory's eye it was the biggest trip I ever took. I remember setting up housekeeping in the cottage down on the corner. To a lad without much Christian light who had somehow lost his way Mr. and Mrs. Gates, as we prayed, pointed the way to acceptance by faith. The next morning at the service, upon Mrs. Gates' suggestion, I went forward to the mourner's bench and found the presence of the Holy Spirit. I attended school the next winter and worked the next summer and then came back to camp. Somehow I had lost God so I came to the place of prayer again. I heard a voice—it seemed one of the sweetest I had ever heard—giving counsel in my ear. I learned afterward that it was Miss Emma Valentine, later camp historian who cannot be with us this year. Later it was through the influence and even financial help of Mr. H. C. Miller, then president of the camp association, that the opportunity came for me to attend college and prepare for the ministry. You can see how much Conneautville Camp Meeting means to me.

Now I shall speak of one feature I noted at both Cherry Run and Conneautville. While older people were in attendance it was the youth to whom the campus ministered. At each, around a hundred youth were in attendance, usually on a scholarship basis and doing much of the work. It was the youth who responded to the evangelistic appeal. There may have been exceptions but as I noticed it, those who came forward to seek Christ at the close of the services at both camps were young people. I don't know what this may mean for camp meetings but certainly it must figure largely in planning and program. It speaks well for the future of the Christian church but immediately it does create financial problems and the need for support wider than those attending. This makes it more difficult for non-denominational than for denominational campus.

The weekend between the two camps we attended the home-coming at Rankin Chapel on the Clintonville charge where, up to just two months before, I had been pastor. There was a nostalgic feeling in going back. There was a happiness in renewing those former ties for a few hours, in the honors bestowed, and the familiar setting, yet there was that underlaying feeling of difference. It was during my pastorate that most of the work had been done which rejuvenated this rural church. The church, once shabby and poorly attended, was now glistening with new finish outside and in, a new basement, furnace and new landscaping. It was my privilege to preach at the afternoon service. We were entertained in the homes of the parishioners. At some of them the youth had been members of my membership training classes and I had guided them in the founding of the Christian life. To watch them gave satisfaction. It was a happy interlude in the trip down memory lane.

The Monday after Conneautville Camp Meeting closed my father and I visited three farms which meant much to my childhood. And Dad suprised me at his ability to take it as we walked back over fields and through woodlands. They included the farms of both grandparents and the one our family had in earlier years. Of course others possessed them now. My

grandparents were gone and my parents lived in town. Things were so different. Some of the fields had grown up, yet there were the tender memories of things forty years or more ago. There was the gravel pit where Grandad Crowe added to the income from farming, now all grown up. There was the spring on Grandad Thomas' farm, up a small side vale also all grown up. All I could find remaining was a spot in the hillside with water seeping out.

On our own farm which we were then reclaiming Dad and Grandad had made a dragsaw back in the woods. Here they cut up trees into firewood both for our own use and to sell in the nearby village. Could we locate that? Once it seemed to our instincts the we were near the spot. The underbrush was not so heavy there. I said as I pointed, "If this is the place there would be a beech stump there." There was no stump. "Over here, "I turned, "would be the hemlock tree that the swinging arm was fastened to." We didn't see any. And then I stopped. There was a hemlock with the top recently shattered either by lightning or wind, a splintery stub standing some ten or twelve feet high. The healing ridge of scarred bark about four inches deep surrounded a flat face where the axe marks in hewing could plainly be seen. We had found it. You can talk about the joy of discovery, but there after forty years we found a remnant of childhood days. And something seemed to choke up in our throats as we walked out of the woods. That had been one fruitful trail down memory lane.

I have referred to one other feature—that of historical research. If looking for historical shrines can be a trail down a corporate memory lane, then the day I traveled over the Conference territory will qualify as part of this vacation. Among them were two early churches—still in use; Old Salem, northeast of Greenville and King's Chapel northwest of New Castle. We followed the trails of Robert Roberts, later a bishop, who did much to establish Methodism in this territory some hundred and fifty years ago; and of Ira D. Sankey, gospel singer and companion of Dwight L. Moody, born over a hundred years ago. The site of the Old Log Courthouse in Meadville where over a hundred years ago the Erie Conference was organized, the grave of Bishop Thoburn, also in Meadville, added imagination to history. This enabled me to write the chapter on "Erie Conference Shrines" for the *Historical Record.*

I don't know how soon we shall return to the camp meetings. I may never again visit those farm scenes from my childhood. Of course the historic shrines will continue in importance—but my job of writing them up has been accomplished. However this vacation down memory lane has added some new tints and charms to the pictures on my hall of yesterdays. And I wouldn't take a lot for them.

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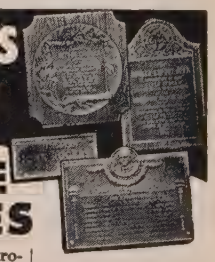

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If you wish to have more information on new products described on these pages, please circle the corresponding number found on the coupon on page 74, tear off, and mail. Don't forget to fill out the space for your name, address, and church.

Photography Pamphlet

A new free pamphlet, "Photography in Your Future", published by the Eastman Kodak Company is now available to educators and leaders. Designed as an aid to those counseling on careers, the pamphlet discusses photography's role in modern life.

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for CHURCHES

The Parsonage Phone Bill is now

Deductible!

Glenn D. Everett

In an action that will prove a boon to many ministers, the U. S. Internal Revenue Service has decided that the telephone bill, with the exception of long distance calls of a personal nature, is tax deductible.

This is an unexpected benefit from the law passed by Congress in 1954 granting ministers tax exemption on the "housing allowances" given them in lieu of parsonages. As a byproduct of that law, as explained in the January issue of CHURCH MANAGEMENT, those ministers who receive a parsonage rent-free, but who pay their own utilities, can now get a "housing allowance" from their Board or Session and proceed to enjoy tax exemption for that portion of the allowance spent in providing utilities for the parsonage.

The question then arose as to whether the telephone is a "utility" and an affirmative answer has just been given officially.

What this means is that the minister who pays his own telephone bill should go to the governing body of his local church and have part of his salary declared a "housing allowance in lieu of payment of parsonage utilities." It is important that the words "housing allowance" be used to comply with the technicality of the law.

Since the telephone bill will vary from month to month, and the minister cannot ascertain in advance what long distance calls may be necessary for conduct of his professional business (allowable examples being arranging for funerals, for speaking engagements, or for reservations to attend church conventions), he will want to have the allowance made large enough to cover contingencies. If he is paying other parsonage utilities, such as water, gas, fuel, or electricity out of his pocket, the allowance should cover these bills, too.

A minister receiving $6,000 salary, for instance, will simply have his board declare $5,700 to be salary and $300 "housing allowance for parsonage utilities." It does not need to be paid by separate check, but should be shown separately on the books. He can add up at the end of the year the amount he has spent on the tax deductible utilities and then—this is important—he simply doesn't report that sum as income. He doesn't have to file itemized deductions. He needs to keep them in case Internal Revenue wants to check his return, but he doesn't mention them on his return at all.

The minister simply reports his salary at $5,700 and then adds any unspent portion of his "housing allowance" that he didn't actually spend for his telephone bill or other utilities.

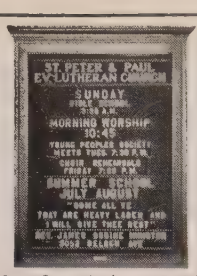
Those ministers who have been receiving housing allowances because they don't have a parsonage will want to take a look at their allowance and get it increased-at the expense of their "salary" compensation if need be—so that it will cover all these utilities, including the telephone.

Many ministers have not understood that the housing allowance is exempt from income tax and therefore should not be mentioned on their tax returns except that for that portion of it they did not use to obtain housing or pay utilities. The clergy are honor-bound to keep their own records on this and most ministers, appreciating the tax benefit the government has conferred by its generous action, will be scrupulous to report as "income" any unexpended portion of their allowances.

Keeping the personal long distance calls segregated from those made on professional business will add a little to the parsonage bookkeeping, as will the necessity of keeping all the water, gas, fuel, and other stubs, but any efficient household ought to be doing such bookkeeping anyway.

The benefit amounts to a minimum of 20 percent of the phone bill. Since the lowest bracket of income tax is 20 percent, any dollar taken out of taxable income is 20 cents saved when Uncle Same comes to collect.

One other point should be made. The resolution setting aside the allowance for utilities should be passed as quickly as possible. The provision for making such resolutions retroactive expired as of December 31, 1957. There is a possibility Internal Revenue may provide that resolutions passed in 1958 relating to parsonage utilities can be made retroactive. To be completely fair, they ought to, because this is a somewhat belated interpretation on their part of what the law has actually said since January 1, 1955.



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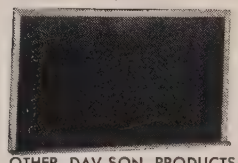

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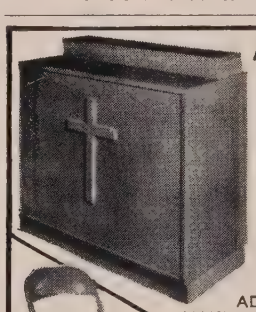

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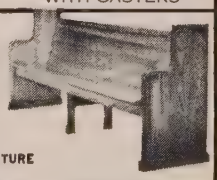

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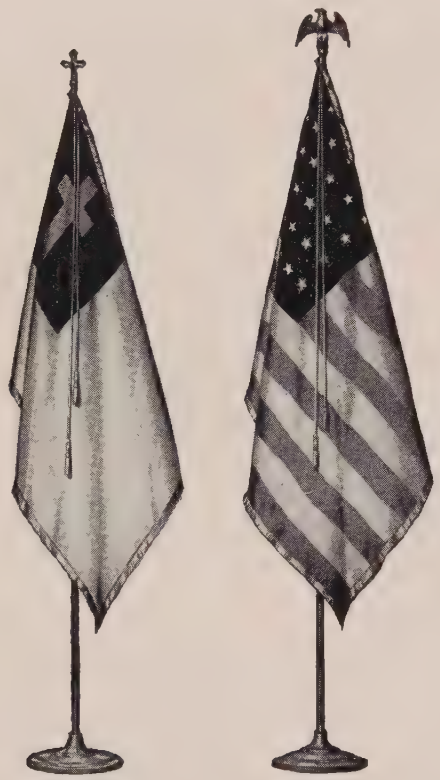

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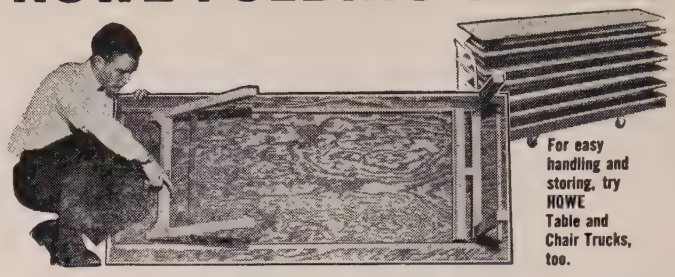

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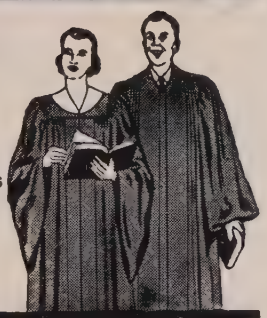

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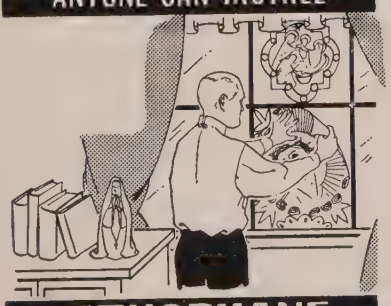

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The reason Internal Revnue permitted housing allowance resolutions to be retroactive to January 1, 1955, was because they were so slow in drawing up the interpretations of what constituted an acceptable form for such an allowance and what it could legally cover. Since they didn't come up with this new interpretation as to utilities, and particularly as the parsonage telephone, until after the deadline for passing retroactive resolutions had expired, it's another case of where those who happened to guess right paid less taxes than those who didn't guess but went by the book.

Against the chance that Internal Revenue might decide to extend the now-expired deadline for retroactive resolutions, the housing allowance can be made retroactive as far back as January 1, 1955, if the trustees of the church are willing. CHURCH MANAGEMENT will keep track of the rulings that come down and if ministers can go back and get a refund on 1955, 1956, or 1957, we will so advise them.

Many ministers have been claiming a tax deduction of 25 to 50 percent of the parsonage telephone bill all along, since this is permissible for professional men, including doctors, ministers and even newspapermen who have to use their home telephone a good deal for business at all hours—and who therefore usually have to have a private line which is more expensive than a party line. The new formula should replace whatever tax exemption they are now claiming. From now on, the proper procedure is to get an allowance to cover it and then just deduct the amount of the year's phone bill from earned income. No itemization should be made on the tax return. The itemization is needed only if the minister becomes one of the citizens who at random is called in for the "spot check" audits and is asked to justify his return. Then, and only then, will he need his records of how he has spent his "housing allowance."

Prayer Is a Ladder

Prayer is a ladder. We must not be content to admire the fine workmanship of the rungs or to stand still on the step beneath our feet. The rungs of the ladder are there that we may climb up them. Most of us ordinary people are in a very low class in the great school. Some of us find it hard to learn the alphabet of prayer. That alphabet begins indeed with an alpha, the cry of need, of pain it may be. But let us go on with our lessons, for the alphabet of prayer ends with Omega, the cry of wonder, of joy too deep for words. Here we pause for we are on the threshold of the world beyond our world. The door of words may be closed, but the gates of silence remain open.—T. Edmund Harvey in *Workaday Saints:* Bannisdale Press, London

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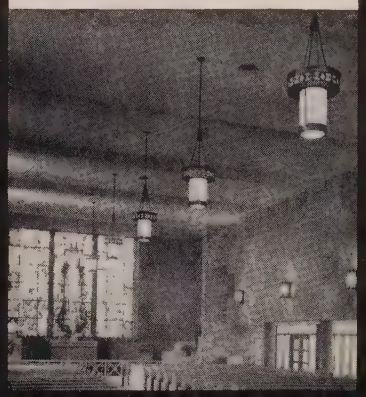

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NEW BOOKS

An Important New Book

Faith and Experience

A TESTAMENT OF FAITH, by G. Bromley Oxnam, Little, Brown & Company, 176 pages, $3.00.

Few clergymen on the national scene can lay claim to the almost brash vitality which characterizes the sometimes controversial president-designate of the Council of Bishops of the Methodist Church. For many years intimately associated with the ecumenical movement, and in the vanguard of those crusading for civil liberty and social reform, Bishop Oxnam could be expected to comment forthrightly on these subjects, given the opportunity in a book designed to reveal his mind. He has now written an intensely personal book, *A Testament of Faith.* It is explosive, not because it introduces revolutionary ideas, but rather because it is the affirmation of faith of a man of explosive mind—a man who speaks honestly without fear or favor, let or hindrance, on personal, social and ecumenical matters—yet withal in humility juxtaposed with the severely critical, a combination rarely seen. He does not mince words; yet when in doubt, he says so. I have never read a book in which the words "I do not know" have appeared so frequently. Strangely, this kind of honesty and humility actually strengthen the book, for above all the author states what matters to him personally. He does not bother to investigate blind alleys or peripheral matters. He has no use for obscurantist theology, whether it be of the fundamentalist or liberal variety, and is impatient with hair-splitting. What he does testify to is the personal relationship with Christ which must be the core of vital religion.

The testament is explosive in much the same way that the apostle Paul is explosive. Paul, though he argues, does so as a proclamation of his own faith. He is never the detached theologian presenting rational arguments for the existence of God; he is always the active messenger proclaiming the love of God as revealed in Christ. Though powerful and far-reaching, his thinking does not lead to easy systematization. Theologians have always had a difficult time in trying to pin their own labels permanently on him, for he tries less to be consistent than to get his message across to all sorts and conditions of men. He knows as the result of his own experience, not as the end result of the rational process.

In much the same way, Bishop Oxnam proclaims, without relying upon the neat distinctions of systematic theology. "Experience," he believes, "is often lost in explanation." The result is refreshing, if sometimes confusing. This book is the testament of a man of action as to the sources of his activity—his faith in God, Christ, Prayer, the Church, Forgiveness and Man.

The Bishop sees love, the love of God, as the source and end of all Christian action. When any teaching of the church runs counter to love, he cannot accept it. It takes courage for a man in the good Bishop's position to reject traditional concepts of hell and judgment, but, believing as he does that they conflict with the love of God in Christ, he cannot accept them. He does not attempt to rationalize his rejection, nor does he fall into the temptation to accept them without meaning, as so many have done, for the sake of harmony or undue dependence upon tradition.

Yet it must not be inferred that Bishop Oxnam is anti-intellectual, or does not respect historic Christianity. There is an inner consistency running throughout his testament; it is the consistency which proclaims love as the first principle of all Christian action, and measures all action by love. This is a message, a protest, that is desperately needed in our current life—a protest that God's love is supreme and that there is nothing worth having, nothing worth pursuing, if God's love is denied, actively or passively. You cannot abrogate love, even temporarily, and move forward in grace. Grave risk is attendant upon the man who lives by the love enjoined by God (were not martyrs created because of consistent dependence upon love as a principle of belief and action?) but the risk is as nothing compared with the risk in a loveless world. In the end "the Terrible Meek conquers the terror of Rome."

I am tempted to quote much. Suffice it to say, however, that the minister or layman who would be encouraged by vigorous, forthright, searching, honest words, and who is not afraid of their effect upon him—who is not fearful of being urged to a dangerous course of action and dangerous personal belief, the danger inherent in love—would do well to read this book. Quoting the Bishop in his affirmation about man's hope" . . . he will find peace of mind and peace of soul, not in the neat Coue formulas of some clergymen, but in the cross of Christ", love's greatest symbol.

D.F.S.

Bible

PROPHETIC FAITH IN ISAIAH, by Sheldon H. Blank. Harper and Brothers, 241 pages, $3.75.

Interest in the book of Isaiah is of long standing. The discoveries along the northwest side of the Dead Sea since 1947 have kept this interest alive and intensified it. Indeed, there is new and deepening interest in this prophetic book of the Old Testament.

That such interest centers in Isaiah creates little wonder when we contemplate the tremendous width and depth of religious thought together with a literary style of majesty and charm found here. Inexhaustable spiritual meanings are here, and music for the soul of all men in every age are in the ancient book. Any thoughtful study of this mighty book is to be welcomed.

Prophetic Faith in Isaiah is not just another book on Isaiah. It contains a fresh and insightful study of the essence of prophetism by a most distinguished and competent scholar. Dr. Sheldon Blank is on the faculty of the Hebrew Union College, Cincinnati, Ohio, and has been active in the Society of Biblical Literature and Exegesis of which he served as president. This reviewer happily acknowledges his sense of appreciation to this most gracious and scholarly gentleman, and enthusiastically welcomes his book to the Isaiah literature of our times.

The burden of Bible study is first to determine what the first writer or writers said. Professor Blank sets himself to the task and unravels the meanings of a complicated book. For the author, there is the Isaiah of the 8th century B.C. This Isaiah is a man of "stern demands" challenging his people to obey God. But there are other Isaiahs according to the author. "Later Isaiahs" is the term used here for

convenience, because we can never know really who they are.

Professor Blank deals only with selected passages of the book. Thus chapter 7 is given thorough study, and an interesting solution is proposed. His discussion of Isaiah chapters 40-55 contributes to any reader's understanding of this section. The author rises to great heights in his interpretation of the Servant problem. His handling of the nature of Israel's God and sense of mission likewise is most rewarding. Blank points out that God is not content to be, but wants to be known. Israel's sense of mission rises out of an acknowledgment of this fact.

Readers may not agree with the interpretation and the handling of textual matters here, but everyone who takes the time to read the book thoughtfully will gain a new appreciation of the message of the Book of Isaiah. This is a *must* for all students of Isaiah, and it will be read with interest and lasting joy.

G.W.F.

LETTERS TO THE SEVEN CHURCHES, by William Barclay, Abingdon Press, 111 pages, $2.50.

The author, a minister of the Church of Scotland, after some years in the pastorate, has been a member of the faculty of the University of Glasgow since 1947. He has become widely known through several short study books in the New Testament field and especially through his page in each issue of "The British Weekly". Indeed most of the material in his present volume had already appeared in that famous journal.

As the title suggests Dr. Barclay provides an exposition of the second and third chapters of the book of the Revelation. There are fourteen chapters and each of the seven churches is given two chapters. In each case the treatment is the same. In the first chapter there is a description of the city in which the church is located and in the second chapter the church is described. Dr. Barclay has a clear style and is a master of exposition.

The last few pages provide several indices.

This brief study helps to make important chapters in the book of the Revelation both intelligible and relevant. Preachers searching for a series of sermons on the Scriptures will find material for at least seven in what Dr. Barclay offers.

F.F.

THE PROMISES OF GOD: AN EXERCISE IN BIBLICAL THINKING, by Carroll E. Simcox. Morehouse-Gorham Co., 176 pages, $3.50.

Dr. Simcox, author of this little volume, is no stranger to readers of *Church Management.* This reviewer has had pleasure of writing reviews for his *Living Creed, Living the Lord's Prayer, Living the Ten Commandments* and *Understanding the Sacraments.* These books, as their titles indicate, covered important themes

for your Lenten-Easter Reading

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PRAYERS FOR LIVING Hazel T. Wilson Regular edition, $1; Deluxe edition, $2.95
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of the Christian faith. The purpose of this book is to present short Biblical quotations for meditation and spiritual discovery.

Dr. Simcox presents eighty short chapters. They are short enough so that you can read two each day over a period of forty days. Perhaps he had in mind their use during Lent although they are appropriate for any period of the year. They are to be read in pairs. For example the first of each pair is based upon some Old Testament passage, and is meant to show us ourselves in that aspect of our being which is B.C. The second chapter of the pair is a New Testament passage "which points us toward our end in Christ and gives us some basis for judging how far into the era of A.D. we have moved." The reviewer tried timing himself by reading the first pair. The first passage is a selection from Genesis 1:1-2 and the second one is from John 1:1, 14. It took three and one half minutes to read both selections. The titles given by Dr. Simcox to some of these selections are interesting. For example, chapter 35 is "Man's Eloquence" with its Old Testament selection while chapter 36 is "God's Eloquence" with its New Testament passage.

Dr. Simcox does not seek to give answers in any final form. He offers a very interesting, brief and novel way of studying passages of Scripture. Some ministers might find some good sermon subjects in these chapter titles. His approach gives unity and purpose toward Bible study.

W.L.L.

Devotional

***THE MORNING ALTAR* by Harold Lindsell, Fleming H. Revell Company, 255 pages $2.00.**

This is a collection of daily devotions for a year, about one page for each day. Dr. Lindsell is dean at Fuller Theological Seminary. His comments will be especially helpful to folk with conservative, evangelical backgrounds. Most illustrations are drawn from preachers of the past like Spurgeon, Whyte, G. Campbell Morgan, Hudson Taylor; but many of the devotions are sermonettes without "windows".

H.W.F.

***CHRIST BE WITH ME,* by Walter Russell Bowie, Abingdon Press, 137 pages, $1.75.**

Already known through his books "The Story of the Bible" and "The Story of the Church" the author, a Virginian by birth, a rector in Grace Episcopal Church in New York City for many years, a professor at Union Theological Seminary and at Virginia Theological Seminary, a Lyman Beecher Lecturer, now gives us a devotional book of meditations and prayers for thirty-one days. Dr. Bowie out of his rich spiritual experience shares with us his inmost thoughts concerning the power of Christ for the individual. All the medita-

tions and prayers are brought to a unity under that heading. The last few pages are left blank for our own meditations and prayers to be written in. This little book should bring blessing to every reader.

F.F.

HOLY ISLAND, **by James W. Kennedy, Morehouse-Gorham Company, 160 pages, $2.75.**

This is the Bishop of New York book for 1958. Dr. Kennedy is rector of the Church of Ascension of New York City. Bishop Horace W. B. Donegan, in writing the forward to this volume, recommends for our thinking the period of Lent as an island. This is the seventh volume in a series which began in 1952. The book carries a subtitle "A Lenten Pilgrimage."

Holy Island is an actual place. The author's interest in Lindisfarne, England's Holy Island, began with a reading of an article which appeared in the National Geographic Magazine in October 1952. This book is an analogy between this actual island among a group of islands known as the Farnes off the Northeastern coast of Great Britain, once made holy by men who lived there, and the mental image of an island to which one can make pilgrimages at any time. It was from this island that St. Aidan, St. Cuthbert and many other Christians carried the Gospel to England between 635 and 875. The author visited this island and from the inspiration he found there in meditative thought he gives to his readers a spiritual pilgrimage for 1958. Dr. Kennedy asks his readers to think of island as a place where we can be shut off from the world for a time of quiet with God. This Holy Island is a place where men take time to go apart and ponder anew the age-old theme of the love of God as revealed in and through Jesus Christ, and seek new ways as to how they can more fully share in that love. As pilgrims the author takes his readers from Ash Wednesday to Easter. Following each day's meditation is a prayer. The author has added to the volume four additional pages of prayers which can be used at any time.

This volume is one of the most helpful devotional books that has appeared in recent years. Properly used it will be a welcomed book for Lent in 1958.

W.L.L.

REALITY AND PRAYER, **by John Magee, Harper and Brothers, 239 pages, $3.50.**

The author of this volume, who is both minister and a teacher of religion, has spent a couple of decades bringing together what he has here given his readers. Dr. Leslie D. Weatherhead, minister of City Temple in London, England, writes the foreword and declares that "no reader should delude himself by supposing that this is merely another of the thousand books on prayer." The reviewer found that this is a different book. It leads one into new depths of thought. It marshals evidence from new areas. Its insights again and again are startling in their originality.

In the first chapter the author shows how the church ought to be the center of the highest and most vital forces of spirituality. This is followed with his analysis of the relationship of science and law to prayer. He points out how prayer is the essential under-girding for the main functions of religion and science. Next the problem of unanswered prayer is discussed. Here Dr. Magee quotes John Gaynor Banks in an approving fashion when he wrote: "God is no respector of persons, but he is a respector of conditions. We must learn to supply these conditions more effectively."

Dr. Magee believes that "authentic prayer, like white sunlight, is one, but when this light is put through a prism, it is shattered into the rainbow spectrum." If we study the many moods and types of prayer, each a colorful fragment of the whole, we will be able to discover its purpose and power "all the way from the infrared of adoration to the ultraviolet of communion." This the author does in succeeding chapters through the historic types of prayer: adoration, confession, petition, intercession, thanksgiving, commitment, communion and the practice of the presence of God. The interpretations and suggested methods are drawn not only from religious sources but also from modern philosophy and natural and social sciences.

This study of prayer shows not only years of thoughtful research and observation but also a broad intellectual background in the field of the humanities as well as the natural sciences. He knows the latest in all recent developments in philosophy and psychology yet keeps an intelligent balance and perspective of life. This book will make an excellent text for adult study groups in the church.

W.L.L.

Christian Education

YOUTH PROGRAMS FOR CHRISTIAN GROWTH, **by Ruth Schroeder, Abingdon Press, 256 pages, $3.00.**

This book consists of 32 complete worship services for use with youth groups. The author clearly reveals a genuine awareness of the problems and the questions which perplex the average young person. With them in mind she has written an impressive amount of material which she has skillfully incorporated into these services of worship. These programs are far from being stereotyped, for besides readings, biographical sketches and questionnaires there are a number of dramatic presentations of a very simple nature which do not require any elaborate settings or properties. The book is divided into two equal sections; the first, entitled "Basic Christian Beliefs" and the second, "Growth In Christian Discipleship."

Mrs. Schroeder is the wife of the pastor

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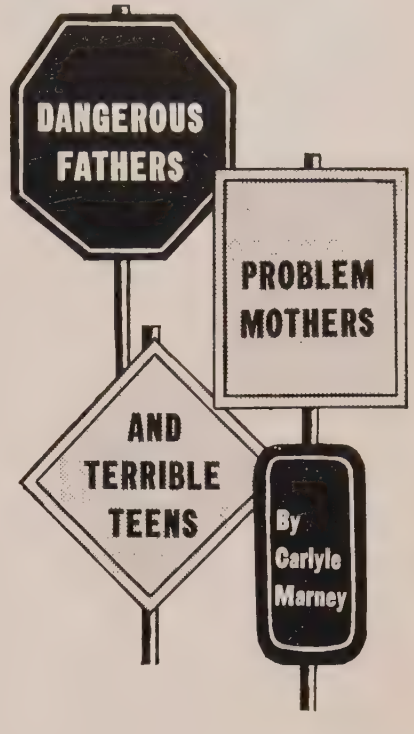

Stop, look, and listen to what Dr. Marney has to say about family living in this new book!

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of the First Baptist Church of Lincoln, Nebraska, and has had considerable experience as an adviser to youth fellowship groups in Pennsylvania, New Jersey and New York.

J.Z.S.

TEACHING LITTLE CHILDREN TO PRAY, **William Grime, Carl Fischer, Inc., 30c.**

Mr. Grime who is the rector of Saint Paul's Episcopal church, Great Neck, Long Island, has a special adeptness in the writing of lyrics and the arrangement of music for little children. In an earlier issue we commented on his book of Christmas carols. The booklet before us today has a different purpose. It has been written to supply, in music form, the real meaning of prayer.

In musical settings we find the following selections: When I wake, I'll Pray; God Must Come First; When I Make a True Confession; A Right and a Wrong Way to Pray; How We Got the Lord's Prayer; A Prayer on Entering the Church; This is How You Touch Me; and My Evening Prayer. The quality of the compositions are such that these selections are natural for cherub and primary choirs. At the same time the lyrics are appealing. Let's take one selection, "A Right and a Wrong Way to Pray."

The Pharisee one day
Went to God's house to pray.
He prayed so long and loud
God thought he was too proud.

The Publican that day
Went to God's house to pray
His pray was so sincere
God took away his fear.

Both men went home that day
From where they went to pray
The Pharisee, quite sad,
The Publican, quite glad.

W.H.L.

DESIGN FOR ADULT EDUCATION IN THE CHURCH, **by Paul Bergevin and John McKinley, The Seabury Press, 320 pages, $6.00.**

The authors are both instructors of adult education in Indiana University and Purdue University. Five years ago they were given the opportunity to examine the condition of adult education in the church. They started by setting up a variety of programs in fifteen local churches. They observed the patterns of failure and success. From this data they were able to identify certain educational conditions which were characteristic of successful adult programs for the church. This book describes the plan for adult religious education that grew out of the research. It is called the Indiana Plan for Adult Religious Education. It can be used in whole or in part.

The book is divided into two parts. Part one is called "principles" and describes some of the authors' basic educational con-

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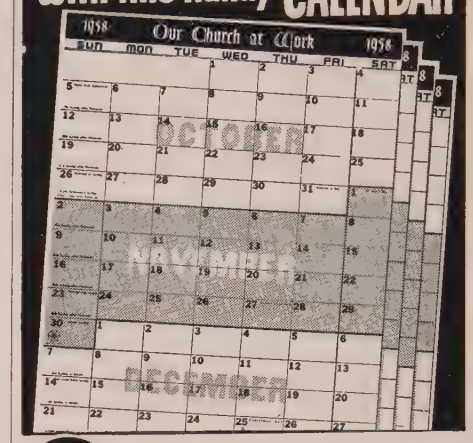

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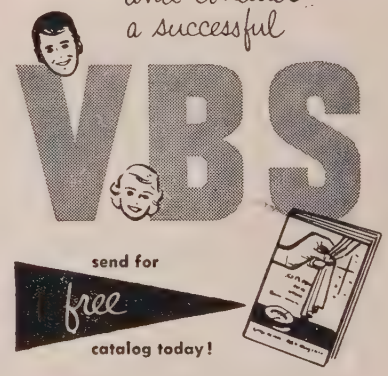

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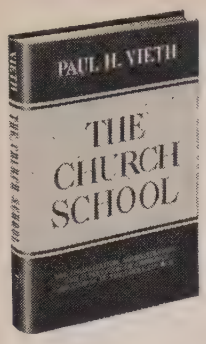

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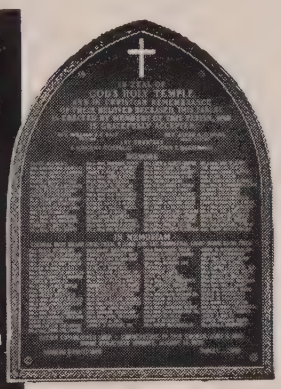

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ditions in creative adult religious education. The authors believe that people can learn together creatively if they will accept the full responsibilities of attacking their mutual learning problems in a cooperative manner. The principles of the Indiana Plan consist of training for the learning team, freedom of expression, an active individual participation, the sharing in a program development, voluntary learning activities, use of formal and informal methods and the final outward growth.

Part two describes one way of developing a local church adult program based on these educational principles. The book may be considered a manual to help both lay and professional church workers who wish to improve their understanding of their jobs and to help develop the adult programs of their church. There are seventeen appendices which include an evaluation sheet for training institute, an educational interest survey, a film-forum program, a church activities questionnaire and a sermon-forum program.

This work was supported by the Lilly Endowment, Incorporated. More than a thousand persons participated in its development. While the authors found no panaceas for adult religious education, they do present from a long period of research and cooperative study some principles and observations which can be used in our church schools. The authors reconfirmed one known fact, that under certain conditions people can and will learn what they are concerned about. The problem then becomes one of discovering these conditions and applying them in a manner which people can understand and accept.

W.L.L.

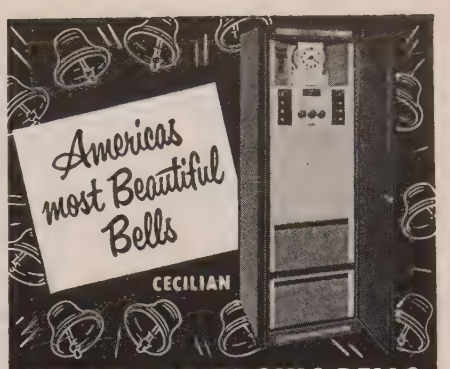
Homiletics

50 CHILDREN'S SERMONS, by Graham H. Hodges, Abingdon Press, 95 pages, $1.75.

Here is a book which is definitely described by its title. The author, who is now pastor of Emmanuel Congregational Church, Watertown, New York, states that he used these sermons during his pastorate of the First Congregational churches of Ticonderoga and Crown Point, New York.

Often the titles of sermons give the discriminating reader a fairly clear idea of their style, range, and general effectiveness. The following are samples: How Your Habits Grow, God Erases Our Mistakes—If We Want Him To, On Sticking Your Neck Out, Don't Sell Yourself Cheaply, Paying Off Your Debts, Who Are Your Heroes?, and Be Yourself. We are fairly safe in inferring at the outset that the preacher with sufficient literary and homiletical skill to formulate such titles knows how to preach.

Dr. Hodges tells us in the preface that he tried to avoid the "talking down" atti-



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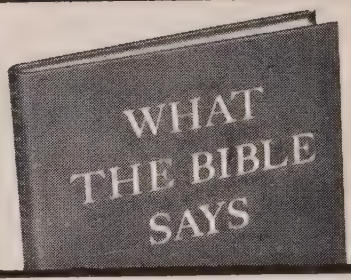

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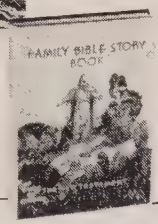

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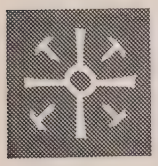

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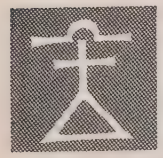

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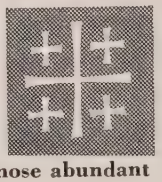

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tude which has sometimes spoiled sermons for children, and he has completely succeeded in doing this. *50 Children's Sermons* is a fascinating book. Not only is it of value to preachers and others who lead children in public worship but it should be especially valuable to parents who read worth-while material to their children.

L.H.C.

***THE WAY TO BIBLICAL PREACHING,* by Donald G. Miller, Abingdon Press, 153 pages, $2.50.**

Of the scores of books on preaching which appear every year now and then there comes from the press one which occupies a field entirely its own. This volume by the professor of New Testament at Union Theological Seminary, Richmond, Virginia, is of that type. To describe in a book review Dr. Miller's approach impresses this particular reviewer as a somewhat difficult task. However, it should be said at once that this volume is a superior piece of work and that those who read it will not be disappointed. They will be illuminated, inspired, and helped.

Most of the material in *The Way to Biblical Preaching* was first given as the Southwestern Lectures at Southwestern University, Georgetown, Texas. The author frankly tells us that the volume is a sequel to a former book, *Fire in Thy Mouth,* in which the main emphasis is upon preaching as a redemptive event. The first lecture in the present work is entitled Defining the Task but, What is Biblical Preaching?, the subtitle, is of greater importance. In this chapter Dr. Miller makes a distinction between what is sometimes miscalled "expository preaching" and Biblical preaching, although he recognizes that real expository preaching is essentially Biblical.

The subtitles of the chapters give an outline of the book. Beginning with the second lecture they are Approach, Theme, Balance, Development, Purpose, and Atmosphere. Throughout the entire book numerous examples are given of the methods explained. More frequently than is usually the case in such books the author uses certain sermonic material as examples of what should be avoided in preaching supposed to be Biblical.

Dr. Miller's thought-provoking epigrams are among the high merits of the book. A few of them can be quoted here: "Lack of balance is a nautical as well as a homiletical danger. Many a sermon has been the victim of a shifting cargo." "If a sermon is to accomplish *anything,* it must accomplish *something.*" "To preach is bear witness to the unique action of God in Jesus Christ as it is set forth in the record of that action—the Bible—so that the judgment and redemption enacted in those historic deeds become current realities of the soul." "Exposition does not demand any particular form. It demands only that the content of the message be

the outgrowth of the study of the Scriptures."

L.H.C.

PREACHING THE CHRISTIAN YEAR, **edited by Howard A. Johnson, Charles Scribner's Sons, 241 pages, $3.75.**

The eight lectures published in this book are a series which was given last year under the auspices of the auspices of the Dean and Chapter of the Cathedral Church of St. John the Divine for the Episcopal clergy of the greater New York area. The Foreword was written by Dean James A. Pike, and the book edited by Canon Theologian Howard A. Johnson.

Dean Pike gives the following explanation of the purpose of the lectureship: "By spreading the 'mighty acts of God over a span of time each year, it encourages—though it does not guarantee—a balanced diet for the spiritual nurture of the laymen and it challenges the preacher to encompass all of the essential elements of the Christian message. . . . Hence to encourage preaching according to the Christian Year, the most valuable tool would not seem to be a series of ready-made sermons for the various series, but rather a theological analysis of the great themes to which he might address himself during each of the liturgical seasons."

The first of the eight lectures is "Preaching the Advent" by Hughell E. W. Fosbroke, Dean Emeritus of the General Theological Seminary, the fourth is "Preaching in Lent" by William H. Nes, Professor of Homiletics, Seabury-Western Theological Seminary, and the Eighth Preaching in the Trinity Season by Theodore Ferris, Rector of Trinity Church, Boston. The other divisions of the Christian Year are discussed in the five additional lectures by other outstanding leaders in the Episcopal Church.

As might be expected, the material in these lectures is intelligent, scholarly, and constructive. Once in awhile we find a few paragraphs which impress us as ultra-learned, but in general the lectures are readable as well as illuminating. Their interest will not be confined to any one religious group. There is no doubt of their having value both for liturgical and non-liturgical churches.

L.H.C.

SERMONS ON THE GOSPEL OF ST. JOHN 1-4, **Martin Luther, Translated by Martin H. Bertram; edited by Jaroslav Pelikan, Concordia Publishing House, 558 pages, $6.00.**

This, the twenty-second volume in the American edition of Luther's Works introduces the reader to some of Luther's first sermonic material of 1514 and provides also an understanding of his most profound religious insight based on the fourth Gospel to which he returned constantly throughout his life.

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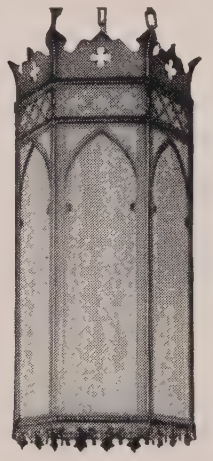

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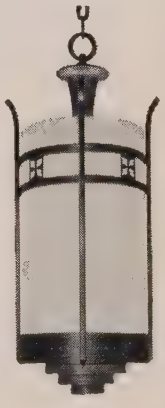

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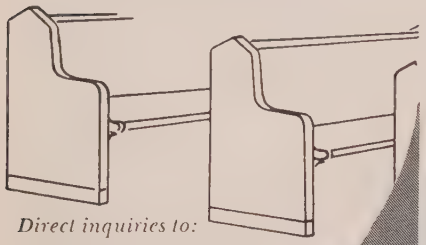

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R.W.A.

THIS WAY, PLEASE by Roy O. McClain, Fleming H. Revell Co., 217 pages, $3.00.

Dr. McClain is the dynamic and popular minister of the First Baptist Church, Atlanta, Georgia, where he has taken a dying city church and received more than a hundred members per month for four years! This volume of sermons suggests much as to the why of that growth.

The first section defines the way of Christ, six sermons that describe Jesus and his way. The second section attacks eight sins of the church, the sins of silence, of dullness, of "vestibule virtue", of "horse and buggy evangelism", and others.

Each sermon reads like an essay, is marked with sharp illustrations that catches the attention, then stimulates mind and heart, and finally raises the questions that reader (and presumably hearer) must face for decision. To this reviewer the sermons do not read as well as they must have sounded, yet the arguments are sound and the fire of the preacher burns through.

H.W.F.

The Church and the World

WHY I AM A LUTHERAN by Victor E. Beck, Thomas Nelson & Sons, 190 pages, $2.75.

The author of this volume was born and grew up in a rural community in southern Minnesota. After holding pastorates in Connecticut, Iowa, Minnesota and Massachusetts, he was called in 1954 by his church body, the Augustana Lutheran, to become its Literature Secretary. He is the author of a book of prose, *The Ceaseless Quest* and four books of poetry. As a former lecturer at Upsala College, New Jersey, in a course on Luther and the Lutheran Church, Dr. Beck is well quali-

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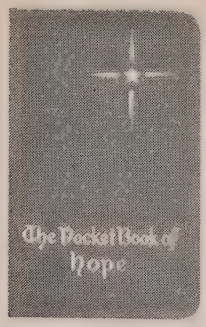

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fied to write his own reasons why he is a Lutheran.

There is a tendency for some who attempt statements of denominational preference to give a static outline of belief. Dr. Beck combines some very interesting and dramatic experiences with a historical as well as contemporary analysis of Lutheranism. He is a Lutheran first of all because he was born into that church. Yet he, like all Christians of the twentieth century, simply cannot accept his faith from the past without some personal experiences and intellectual reactions. In the first five chapters the author pictures the background of Lutheranism. Its doctrine, he shows, can be built about three keynotes taken from Luther's writings: justification by faith, the authority of the Word of God, and the universal priesthood of all believers. He outlines the social work of the church, its interest in education, distinctive features of worship, Lutheran views on vocations and the place of the clergy in their faith.

A very interesting chapter is devoted to a collection of brief statements written by Lutherans and giving their reasons for membership in the church. Some of the witnesses to the faith include Dr. J. W. Behnken of the Lutheran Church-Missouri Synod, Dr. Oscar A. Benson of Augustana Lutheran Church, Dr. F. A. Schiotz of the Evangelical Lutheran Church and Dr. Henry F. Schuh of the American Lutheran Church.

The author in an appendix lists the various publishing houses and publications of the branches of Lutheranism. An excellent bibliography is given by Dr. I. O. Nothstein. This book is a welcomed addition to those volumes defining and describing the various Protestant denominations in this country.

W.L.L.

COMMUNISM AND CHRISTIANITY, Fr. Martin C. D'arcy, Devin-Adair Co., 239 pages, $4.00.

The entire Western culture and civilization was based upon the Christian faith and ethic. These were woven into the fabric of all social institutions. Because of the delay of necessary social-cultural revolutions, in Russia and vast non-Christian cultures, cultural explosions have taken place whose extent and damage are, at present, beyond calculation and analysis. And that which was the guiding principle of the most advanced culture—the Christian—has been made the enemy of the evil genius of the revolutionary spirit, which, to meet the faith of the old, has made itself into a religion, albeit a false religion. But in so doing, it has copied the forms of the Christian faith, absorbing from it the wisdom of two thousand years of experience. When the reviewer asked a number of wise and sadly experienced sufferers from Communism in East Germany, as to the possible endurance of this demonic system, all replied in identical

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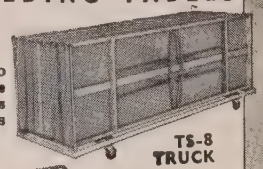

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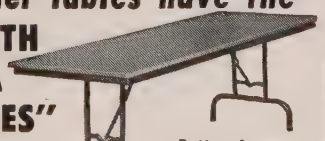

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sense: "It will fail, because it lacks all moral bases, and it lacks these, because it is not Christian." When further queried about a possible time-table, all again responded alike: "Years do not mean in history and before God what they mean to us. Perhaps—like the reigns of Genghis Khan, Kubla Khan, an hundred and fifty years! But fail it will because it lacks the principle of life: the Christian ethic."

Fr. D'Arcy develops the parallelisms of forms, the similarities of aims (alleged aims of Communists!) And it must be remembered that apostles and followers of false Gods may be as earnest and as zealous—though mistaken, as the children of God.

The Revolution devours its own children. It were well that the misguided adherents of the anti-Christ came to know the meaning of their idolatrous allegiance. This book would greatly help them.

J.F.C.G.

THE FAITHS MEN LIVE BY, **by Charles Francis Potter, Prentice-Hall, Inc., 323 pages, $3.95.**

To say that this is a book in the field of comparative religion would give some readers the impression that it is a super-scholarly, ultra-heavy, dry-as-dust performance. Such a view, however would be the epitome of the erroneous. Rich in information as it is, *The Faiths Men Live By* is a work of fascinating interest. It is not a book which will be read once and then allowed to gather dust on sequestered shelves. Most readers will pick it up again and again.

In the conventional manner the volume begins with a preface, which in turn is followed by an introduction. One wonders at first as to the reason for these two introductory sections, but a reading of them gives convincing evidence that the existence of both is justified. The first paragraph of the preface begins as follows: "The book is written to help people appreciate the good in religions other than their own. Incidentally, it might enable those of no particular faith to pick out one they like or formulate a private one. One can strengthen one's own religion by understanding other religions."

The book proper is divided into two parts consisting of twenty chapters followed by two appendices. The first nine chapters deal with world religions like Buddhism, Confucianism, Hinduism, and of course Christianity. The next eleven have to do with what could be called denominationalism. There could be some question in regard to certain of the groupings. For example, The Baptists and the Disciples of Christ are combined in one chapter. The Friends are included under the head of "The Liberal Churches and Religious Societies." Six religious groups are bunched together in Appendix I under the title "Other Churches and Religious Groups." Among those in this section are such widely separated movements as Theosophists and the Salvation Army. Yet these differences of opinion in regard to grouping are no reflection whatever upon the contents of the discussions.

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L.C.

General Interest

BEHOLD MY GLORY, **William Purcell, Hawthorne Books, Inc., 160 pages, $8.95.**

This book is a British import. It carries twenty-seven Bible stories starting with "Lost Paradise," and concluding with "life and Triumph." The stories are well written by an able Bible commenter. The real value of the book, however, is to be found in thirty-two full page, color plates of historic religious pictures which are scattered throughout the pages. Here you have within a single volume a wealth of the world's great religious art.

Lukas Cranach, Michelangelo da Caravaggio, Bernardino Luini, Nicolas Poussin, Tontoretto, Rembrandt van Rijn, Gerard Davis, Fra Angelico and others are displayed on the pages. They have been selected from the best known art galleries of the world.

This a book which will delight the home which wishes to surround the family with the atmosphere of religious faith.

W.H.L.

ALCOHOLICS ANONYMOUS COMES OF AGE, **by a Co-Founder, Harper and Brothers, 335 pages, $4.00.**

In 1935 Alcoholics Anonymous was founded. Today the movement truly has come of age, with more than two hundred thousand followers, with 7,000 groups in 70 countries. In 1939 the book "Alcoholics Anonymous" was first published, soon afterward the movement beginning to grow beyond the dreams of its co-founders. Now it has indeed made its own place in American life, as this latest book relates.

This volume is in three sections: first, a panoramic sketch of the St. Louis convention, its twentieth, in 1935; second, three talks of that convention as given by Bill W., co-founder; and third, a series of addresses by friends of the A.A., a psychiatrist, a doctor, a minister, a priest, and the chairman of the Service Committee of the A. A. All in all this volume is a glorified pat-on-the-back by members and friends, a justified one to say the least, as they look back over the years. Its interest for members of Alcoholics Anonymous, for clergymen of all faiths who have worked in groups or with members, and for the general laymen who know something of the problems of alcoholism make this a volume that should have a fine appeal. Here is a sound picture of religion at work, but outside the churches themselves.

H.W.F.

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(continued from page 54)

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Miami, Florida. Methodist. Will exchange parsonage, preferably in vicinity of New York. No preaching here. Would prefer no preaching, will if necessary. Three children. H. E. Buell, 4744 N.E. 1st Court, Miami, Florida.

Irving, Texas. Methodist. Will exchange pulpit and parsonage, July or August, in New England States, or will supply pulpit without exchange. Prefer small town or country church. Church here 1600 members, near Dallas. Carl Keightley, First Methodist Church, Box 186, Irving, Texas.

Chocorua, New Hampshire. Wabanaki Lodge. Lakeside housekeeping cottages for ministers' families in White Mountains, by week or month. Monthly rates, $99 to $137, boat included. Bathing, mountain climbing, fishing. Edward H. Hayes, North Stonington, Connecticut.

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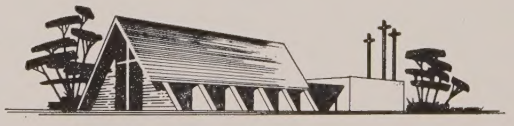

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The Wells Street Journal

MARCH, 1958

New Jersey Churches Pledge Sacrificially in Building Fund Drives

A challenged, happy pair of New Jersey churches just recently recorded substantial victories in their building fund drives. They were St. Paul's Lutheran in Flemington and First Presbyterian in Manasquan.

St. Paul's Lutheran, the only church of its particular denomination within a fifteen mile radius, is currently conducting worship services in Grange Hall. Their future plans include both a new parsonage and church building.

Pastor Bruce H. Opsahl reported that $51,985 has been pledged over a 150-week period for the Building Fund and an additional $183. per week to the current budget. This represents a tremendous forward step for this ambitious young church which has secured pledges from 141 of its families.

"The full effects of the canvass, we feel, cannot be evaluated by the dollar and cent amount contributed or pledged," said Pastor Opsahl, "but must be evaluated in terms of an awakening and new horizons for all associated with the canvass."

The gratifying total of $120,815 was pledged by 249 families at First Presbyterian in Manasquan, which in turn created a reawakening of hearts and minds to the challenge of stewardship. The Rev. Frederick J. Allsup remarked, "One after another, our members have come to me and said I feel better now that I have pledged. I have seen this experience in our congregation for four weeks and for this, more than for your assistance in fund raising, I must thank you on behalf of our church."

Latest Statistics Reveal: Marked Increase in Early '58 Church Pledging Pattern

A comprehensive recap of all canvasses completed by Wells Organizations since the beginning of January reveals that 95% of the churches concerned surpassed their Published Goal. Every indication is that the pattern of tomorrow in churches across the nation is positive, persistent planning. More and more the action on the part of authoritative groups of every denomination indicates the endorsement of the theory that "leaders who stand together, plan together."

Among the Wells' client churches whose performance contributes to this outstanding record for early '59 is St. John's Lutheran, Marion, Indiana, where $72,007 was raised on a $50,000 published goal. Other wins include:

St. John's Lutheran, Champaign, Illinois
Published Goal: $75,000
Amount Raised: $114,614

Trinity Episcopal, El Dorado, Kansas
Published Goal: $55,000
Amount Raised: $66,899

South Bay Baptist, Torrance, California
Published Goal: $60,000
Amount Raised: $63,434

The apparent trend in stronger giving among church-goers is most encouraging to those congregations currently embarking on building and capital-fund programs.

Second Wells' Canvass Scores Success in Wisconsin

The First Presbyterian Church, Chippewa Falls, Wisconsin, recently concluded its second Wells canvass with a total sum of $84,118 reported in their Combined Funds effort. Fifty-one additional pledging units were reported over and above the initial Wells' program in 1954.

Upon completion of the canvass, the Rev. Allen S. Van Cleve commented, "that old cliche, there's no substitute for experience, seemed borne out again. We are glad for the opportunity of using your organization to direct our efforts for this second time."

WELLS ORGANIZATIONS

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